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## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

## Arracan.

## EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

We shall give in the present number of the Magazine some brief extracts from the journals of Messrs. Comstock and Van Husen. We know not how many of our readers will take the trouble to read them, but of this we are certain, that all who make any pretensions to an interest in the missionary work, *ought* to read them. For, as we can believe nothing of which we have no knowledge, so we can know nothing except what we have learned. We need to know the condition of the heathen, and the progress which the brethren are making in their work, and how else can we learn these things but from the letters and journals of the missionaries themselves?

*Visit to Aeng.*

Ramree, Nov. 29, 1841. Left Aeng\* this morning with a large box full of scriptures and tracts, accompanied by my assistant Mounge Net.

Dec. 1. At about three P. M. arrived at Aeng, and after dinner went into the town, and spoke to a few people about God. Toward evening, moved into a zayat on a hill, which

\* Aeng is the name of a town in a district of the same name.

Arracan, as is known to most of our readers, is situated on the eastern shore of the Bay of Bengal, extending from about the sixteenth to the twentieth degree of north latitude, with an average width of above fifty miles, being wide at the northern extremity, and very narrow at the southern. It is bounded by the province of Chittagong on the north, by the Burman empire on the east, and by the Bay of Bengal on the south and west. The province is divided into four districts, Sandoway, Ramree, Aeng, and Akyab. Sandoway is on the south, and Aeng is central, bordering on Burmah, between Akyab and Ramree. Our missionary stations, it will be recollected, are at Sandoway, Ramree and Akyab.—ED.

overlooks the two towns of Aeng, one on each side of the river. A dozen merchants from Burmah gathered around me, to whom I declared the truth, and gave tracts.

2. Early in the morning went into the town, and remained about two hours. At four different places preached Christ, and distributed 150 tracts. During the heat of the day Mounge Net went out, and declared the truth from house to house, and left about fifty tracts. In the mean time, I explained the way of salvation to some forty or fifty who came to the zayat, and gave away as many books and tracts, about a dozen of which were Hindustani and Bengali, for which I am indebted to the Calcutta Baptist missionaries, who have kindly sent me a large supply of scriptures and tracts in these languages. Toward evening I walked out among the people, and left with them about twenty tracts. I find many who remember my visit here nearly six years ago, and several who have some tolerably correct ideas about the Christian religion, though too many grossly mistake its nature.

*Need of living teachers.*

In our preaching, as also in our books, terms are applied to God, heaven, &c., which the heathen have been accustomed to apply to Gaudama, nigban, etc.; and they hastily conclude that God and Gaudama are the same, with different names, that heaven is nigban, and that the religion of Christ varies but little from that of Gaudama. They frequently say, that Christ can save those who obey Him, and no others; this Gaudama can do: therefore, the two religions are in effect the same. Where the people gather their ideas from tracts alone, they are very apt to

mistake their meaning, by affixing their heathen ideas to words which we use in a christian sense, and thus they fail to perceive the peculiarities and excellencies of christianity. It is only by much investigation and discussion, that these heathen can be made to understand precisely what the religion of Christ is, and why it is specially adapted to their wants. Tracts are useful, and in such places as this, where a missionary can seldom come, are the principal means that can be employed, to spread a knowledge of the truth among the people. Still, where a preacher can go to explain and enforce the truths contained in the tracts, they may reasonably be expected to do far more good than they would otherwise do. Books alone will not answer the purpose. Preachers are indispensable, and here in Arracan a half a dozen or more are needed *now*, to do the work which the circumstances of the people loudly demand. Probably a hundred of those who have heard the truth, and received tracts to-day, are inhabitants of Burmah. While I am writing this, I hear Moug Net discussing the christian religion, with a party of Burmese merchants, who encamp near my zayat.

3. After an early breakfast, crossed the river to the new town, which I found smaller than I had supposed it to be. It contains only about 100 houses. To the inhabitants, and to several merchants from Burmah, who stopped on that side of the river, I preached at three or four different places, and gave 160 tracts. Most listened well, and some manifested a good deal of interest in the truth. May it be blessed to the salvation of souls. I went into the police office, and inquired the number of merchants from Burmah now here. The number of Burmese is 146; that of the Shans is 56. There are also many Burmese and Mug traders here, from the Chittagong district, &c., as well as from all parts of Arracan. Toward evening, I went into town, to visit a party of merchants just arrived from Burmah, and took only a dozen or fifteen tracts, merely to supply them. Before reaching their encampment, so many of my tracts were begged from me, that I had not enough for them all. Those I had, were eagerly received by them, and they listened attentively to a few remarks on the character of God.

4. Early in the morning went into town, and at three different places spoke of God and Christ, and distribu-

ted tracts. At one place the people were assembled around the corpse of a little boy six years old, who died after a fever of two days. They listened with much apparent interest to some remarks about that place where sickness, death, and sorrow never enter, and where all believers in Christ are to enjoy eternal bliss. Indeed, all to whom I declared the truth, listened well, and tracts were eagerly sought. I distributed about 100, including several large portions of scripture. During the heat of the day, Moug Net was out alone, and found many attentive hearers, in a part of the town which I had not discovered. He gave away fifty or more tracts, and I gave nearly as many at the zayat. I am interrupted by the village clerk, who has just returned from the country, and comes to beg a book. I have told him of Christ, and have given the "Life of Christ" to him, and now must stop again, to talk with new comers. Since dinner, some twenty or more applicants for tracts have called at the zayat, and this evening, an idol maker, with three wives has been in, to inquire, object, &c. A few others were present most of the time. Two or three parties of merchants have arrived from Burmah yesterday and to-day, and I should think there were here now not far from 250.

5. Sunday. I have spent this day at my zayat, and it has been one of considerable interest, and I trust, of some profit. In the morning I preached to a small congregation, less than twenty, from the words "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Good attention was paid to the truth, and I hope that some of the reasons why *all* men should worship the *eternal God* only, were understood, if not felt. Several of those who were in at worship remained three hours after it closed, and others also came in, to whom Moug Net read and explained, to their evident satisfaction, and to their instruction, some important truths. Applicants for tracts have been calling nearly all day, most of them merchants from Burmah, who have taken about fifty books and tracts. This evening I preached to ten or a dozen attentive hearers, from the words "Come unto me all ye that labor and are heavy laden, and I will give you rest." O, that this people might feel their sins to be a heavy burden, and apply to Christ for rest.



On the 6th Mr. C. with his assistant left Aeng for home where he arrived in safety on the 10th. On their return they visited a large number of villages, distributing the scriptures and tracts, and preaching as they had opportunity, to which the natives in most instances gave good attention. In one instance as they stopped near a small hamlet to eat their rice and wait for the tide to turn in their favor, "a very respectable old man came upon the boat," says Mr. C., "with whom I had an interesting discussion for an hour or two, several of the villagers sitting within hearing. When I commenced eating, he removed to the bow of the boat, and after sitting thoughtfully awhile, he said to the boatmen, 'I am almost disposed to believe these sayings, they appear to be true. It does seem reasonable that God should be exempt from disease, death, and all evil.' After dinner, he commenced conversation with me again, and when I spoke of Jesus Christ, as crucified on account of men's sins, and as the sinner's substitute, he said, 'that last I wish to hear.'"

"In all these villages," continues Mr. Comstock, "I found those who have heard of 'the eternal God,' and have seen some of 'Jesus Christ's books.' The more I go among the people, the stronger is my conviction, that a knowledge of the truth is rapidly spreading over this whole province."

#### *Baptism of a Mussulman.*

Feb. 20, '42. This evening I had the pleasure to baptize the first convert at Ramree. He is a Mussulman, who has been an attentive hearer of the gospel ever since we came here, and for a year or two past we have hoped that he was a Christian. Nearly a year since he applied for baptism, and the vote of the church was unanimous in his favor; but the menaces and persecutions of his friends over-awed him, and a short time before he was to have been baptized, he came to me and begged that his baptism might be delayed. For some time after that, he kept away from us entirely, and discontinued prayer, and every other christian duty. Still, his convictions of the truth of the christian religion were so decided, that he could not rest out of Christ; and for about three months past, he has been regular in attendance upon the means of grace, has resumed prayer, &c., and become far more determined on the Lord's side. We did not, therefore, hesitate to grant his request for baptism. As soon as it became known in town that

he was to be baptized, the Mussulman population, and indeed half the town, were in great commotion. His brother came to my house, and forbade his baptism, at the same time threatening him in the most violent manner. On our way to the river, his wife met him, and raved like a mad person, brandishing a branch of the plantain tree in the air, and beating him with it, whenever she could get near him. She also rushed frantically up to me two or three times, and rubbing her hands across her neck, begged that I would cut her throat. She repeatedly seized her husband, as did also his brother, both of whom seemed determined to prevent his baptism by force, since threats of burning his house, beating him, &c., failed to intimidate him. A multitude of others gathered around, and at one time I feared that violence and riot on a large scale would be resorted to. Aga Bouk raised his hands, and with a firm voice said, "All these people I fear not, I fear God alone." When we arrived at the river's brink, violence ceased, and I was permitted, in the presence of many hundreds of heathen and Mussulmans, to baptize our first convert here, "in the name of the Father, and of the Son, and of the Holy Ghost." May he be kept by the power of God, through faith, unto salvation.

26. Aga Bouk's wife has deserted him, his friends disown him, and his neighbors revile and persecute him—still, he is firm and undaunted. Native Christians in their very infancy, have such severe trials to encounter, that they should be constantly remembered, in the earnest, believing prayers of all Christians at home.

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#### Teloogoos.

#### EXTRACTS FROM THE JOURNAL OF MR. VAN HUSEN.

The mission among this people was established at Nellore, 110 miles north of the city of Madras, in 1840. Mr. Day reached Nellore with his family, Feb. 26, 1840.

Teloogoo, is the language of a Hindoo nation comprehended in the Madras Presidency, filling a semi-circle, of which Rajamundry may be assumed as the centre, while the radius extends to Madras.\* This circle does not include all those parts of the Indian Peninsula where this

\* One third of the inhabitants of the city of Madras speak the Teloogoo language.—*Ed.*

language is spoken; for the Teloogoos have migrated to various parts of southern India. The number of Hindoos speaking the Teloogoo language may be probably estimated at 10,000,000, and is believed to exceed the Tamul people, or any other having a vernacular language in the Peninsula.

“The Teloogoos,” says a modern writer, “are acknowledged, by all who know them, to be naturally one of the most interesting and hopeful of the different classes in the south of India, possessing a greater manliness and independence of character, stronger natural affection, and less of deceit and dishonesty than most of their fellow countrymen.”

Their language is represented to be the most polished, and the most worthy of cultivation of any of the five languages of southern India, its variety of inflection being such as to give it a capacity of expressing ideas with a high degree of facility, justness and elegance.

On the 30th of Aug. 1841, Mr. Van Husen, with two assistants, McCarthy and Elishu, commenced a journey to Cota Van Kardoo, a place about forty miles from Nellore, in the direction of Madras, a few miles inland, to attend a celebrated festival for the purpose of distributing the scriptures and religious tracts, and preaching to the people as they might have opportunity. They arrived at C. on the 2d of Sept., having visited many villages on their way thither.

We insert a few paragraphs from Mr. Van Husen's journal, that the reader may learn something of the condition of our missionaries, and of the people whom they have gone to evangelize.

The village, the woods, and the fields, swarm with immortal beings. Whence, and why have they come? From the extreme limits of the Teloogoo country, from Viragapatam, from Bellary, from Bangalore, from Madras, and their respective vicinities. That which has convened them is called the feast of *Shuktee*, which literally signifies “the energy of the goddesses.” It belongs to the *ryots* (?) and is celebrated as often as their pecuniary circumstances will admit. The brahmins take no part in its observance, as the divinities are said to delight in torture and blood. Hence in this, as in every instance, the temple to *Shuktee* is situated exterior to the village. We have selected and pitched our tent under an *old olive*, a few rods from the scene of action. This is the 4th day of the festival, and persons will swing on each of the five successive, as on the previous days. The thought overwhelms me with indescribable horror,

and I would fain turn my eyes away from such a scene; but love to the souls of the dying heathen has brought me hither, and constrains me to remain. While the brethren are reading and speaking to the people outside, I read and speak what I can, and give books and tracts to those who call at the tent. Some gazed at my person, writing apparatus, and things in the tent; some asked curious and foolish questions, and others concerning our books and the christian religion. As two men are about to swing, the people are pouring in from every direction. Before me is one dense, vast multitude of immortal beings; probably 8000 idolaters. O, could I stand on yonder eminence, and lift up my voice like a trumpet in their language, methinks I would for once be eloquent. But my lips are almost sealed, and my spirit struggles within me. O God, are these thy creatures? How fallen! Where, O where are the sympathies, the prayers, the exertions, and alms of thy *redeemed ones* in christian America? Must the present and unborn generations of Teloogoos sink to an endless hell? Eternal Spirit, arouse and concentrate the almost slumbering energies of thy sanctified ones throughout the world.

#### *The ceremony of swinging.*

In the centre of this vast collection is the swinging apparatus, circumscribed by a mound of earth raised about two feet, and having a radius of fifty feet, which forms the boundary of approach to the people. It resembles a crotch and pole for drawing water in America; and is made to perform a rotary and perpendicular motion by reason of a socket and pivot. Large ropes are attached to each end of the lever, by which it is drawn down and raised at pleasure. The gaudy idols borne on men's shoulders, attended by spearmen, drummers, pipers, dancers, &c., have arrived with their victim at their respective places of destination. While the man is being suspended from the massy beam by means of a small cord, one end of which is attached to a double pointed hook which has been inserted under the two large tendons of the back, an almost breathless silence pervades this entire multitude. A universal cheer by clapping the hands thrills like an electric shock the multitude, as this devotee to ignorance, superstition, and idolatry, rises and swings in the air. Flowers,

leaves, strips of cloth and paper, are strown by him in every direction, which are seized by hundreds of uplifted hands below as so many priceless and imperishable treasures. He has performed five revolutions in five minutes, and hundreds of voices swell the interrogative, How many more? The response is, *five more*; and away he moves, raising both hands joined at the palms to the forehead, expressive of devout homage to the smiling divinities below. The tenth is done, and he descends from a height of sixty or seventy feet amidst the cheers of the enthusiastic multitude. A second has performed the same process in the same time, and the people are dispersing for the adjacent villages. O, could the last rays of the setting sun transmit this scene in all its solemn reality to the shores of my native land, and indelibly impress it upon the affections of those whose minds have been illuminated by the rays of the Sun of Righteousness, and whose hearts have been renovated by the genial influences of the Holy Spirit, I should hope it might suffice; "but if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Sept. 3. Rose early this morning and found a sanctuary in a bower about three fourths of a mile from our tent. O, what will it be to spend eternity in communion with God. We have been very busy during the day in reading, explaining, and giving books and tracts to the people. Towards evening, being *pressed for books*, and finding they were nearly all gone (for we brought only 400 portions of scripture, and about 1000 tracts from N.) we immediately despatched a man for a new supply, which we hope to receive tomorrow evening or the following morning. The multitude that witnessed the swinging exhibition, was more dense than on the previous day. While one of the men was swinging, a butterfly was observed flying over, when instantly hundreds of voices exclaimed, Behold! behold! the goddess is pleased, is pleased. The divinity, it is believed, assumed, for the time being, the form of the butterfly as expressive of her highest gratification in reference to the object of her complacency. Most of the people have dispersed, and we are left to muse upon the scenes of the day, and supplicate the promised blessing to attend the word.

*Great demand for books.*

4. Rose this morning grateful to the Father of all my mercies for the quiet and refreshing repose of the night. Persons to whom we had promised books on the previous day were early at the tent, importunately soliciting them, not only for themselves, but also for their friends, who had accompanied them hither; among whom were the two principal men of the feast, who had come for conversation and books. On their appearing before the tent, I invited them in, and caused mats to be spread, on which they seated themselves most respectfully. Their persons, of a gigantic stature and well proportioned, were decorated with the finest muslin and ornaments of gold. Addressing them through an interpreter, I said, Friends, why have you come and what do you desire? "To pay our respects and get books," was the reply. To speak to the people and give books, we have come hither; but we cannot well endure what we here see and hear. "The observance of this festival from time immemorial," they replied, "has been a great blessing to the people." How a blessing? "Ruin has been removed,—the fields, the herds and flocks, and the human species, have brought forth plentifully; besides, various diseases have been averted, and the favor of the deities obtained." How can you ascribe these things to your divinities, seeing they are without life,—the work of men's hands and borne upon their shoulders? (Here a pause ensued, and an attempt made to change the topic of conversation.) I continued, The only living and true God, who created this world, the sun, moon and stars, with all their variety of being, has revealed his will to his intelligent creatures in his works, his providences, and his word. His will in reference to the subject under consideration, is clearly expressed in the latter; especially in the 115th Psalm, and the 8th chapter of 1st Corinthians. Both of these were read by Elishu; and the sin of idolatry, and the certain and awful doom of its devotees, dying without repentance and faith in Christ, were fully illustrated and enforced. Oh may this interview result in their conversion to the living God. In the afternoon we received a call from the Tahsildar, accompanied by six or eight of the principal men of the village, whose avowed object was conversation and books. Their man-

ners were kind and affable, and their entreaties importunate for books for themselves and the people of their village. We were under the *painful necessity* on this, as on former occasions, of replying, Our books are all gone. We have sent to N. for more, but they do not arrive; we think they will be in this evening or early tomorrow morning. "What is in those bags?" said one of the party. No books, I said, examine and satisfy yourself. "What books are those," said another, (pointing at my English bible, a copy of the Psalms and of Matthew.) Those, I replied, we keep with us to read to the people who call at the tent. The former you cannot read, and the latter we cannot give. "That is proper," said a third, "and you ought not to desire them." "I can read English," said a fourth, "will you give me the English bible?" These, together with the former, drew a large collection of people around our tent, which being endangered, and our patience almost exhausted, we resolved on leaving it for a more quiet retreat. Accordingly we walked into the fields and groves, but they followed hard after, saying, "We have come a great distance—*must return*—give us books sir, give us books sir." A thunder storm just at night dispersed the people and prevented a third man from swinging. The rain was copious, and the thunder has greatly cooled the atmosphere, and the people are shivering with the cold. The work of the week is done, and the Lord's day is at hand. I would be prepared for the closing scene of life, and for that eternal Sabbath where the weary are at rest and the wicked cease from troubling.

5. Lord's day. I find my thoughts still adverting to God's sanctuary in my native land. Its hallowed associations awaken peculiar emotions and desires for the upper sanctuary. What a flood of light, of joy, and of glory, will burst upon the redeemed and glorified spirit, as it awakes in the perfect likeness of its Savior!

"O glorious hour, O blest abode,  
I shall be near and like my God;  
And flesh and sin no more control  
The sacred pleasures of the soul."

At an early hour we raised the walls of our tent, and commenced reading and speaking to the people who had seated themselves under our grateful bower. I read the sixth chapter of Matthew, and br. M. in a happy man-

ner discoursed an hour or two on the nineteenth verse of the same. In the course of his remarks, he had occasion to refer to the sacrilege of four Brahmins, committed on the previous day; each of whom had robbed the divinities of fifty rupees, besides jewels of silver and gold. They were immediately arrested and imprisoned, and are awaiting their trial. An apparent interest and solemnity characterized the hearers, while the mutable and perishable nature of earthly things was contrasted with spiritual and heavenly things.

At 3 o'clock, P. M., two head coolies arrived with books, to our great joy. But they were all disposed of in less than hour. What are two hundred portions of scripture among so many! Towards the last, the books were snatched from our hands, and as we feared, might be destroyed by the contending parties. We are, however, cheered with the prospect of receiving an additional supply, as two bullock-loads were despatched by br. Day on the previous day.

The multitude and their interest in the swinging exhibition are still increasing. There is no rest in sin.

"Madness by nature reigns within,  
The passions burn and rage;  
Till God's own Son, with skill divine,  
The inward fire assuage."

6. Went out early this morning into the bazar, and examined all the shops with their enclosures, in order to ascertain whether any of our books had been destroyed, either by the people or the bazar men. Found part of an English bible with a bazar man from Madras, and a few leaves of two different portions of scripture, with one from Nellore. On demanding them they seemed appalled, and begged our pardon. Except you obtain the pardon of God through Jesus Christ for all your sins, the endless torments of hell will be your inevitable portion, we replied. A man who called at our tent, said his friend had bought one of our books of a bazar woman for one dub (equal to about one penny,) and believing it wrong, he had come to inform us, and if we desired, offered to show us the woman. We immediately accompanied him to the woman's shop, and having demanded, obtained the dub. We gave it to the informant, when all present exclaimed, "that is right! that is right!"

From an interview with one of the

men who swung on a previous day, we learned that a mercenary motive had bought him. He has received a rupee and a cloth worth two or three more, and is to have his land, seed and water gratis. Persons may swing either on account of their own, or on account of the vows of others; in which case it is believed great merit is obtained, and entire exemption from a future sinful birth secured.

At ten o'clock, P. M., our hearts were gladdened by the arrival of two bullocks, with books and letters from the mission circle at Nellore. Hundreds were in waiting to whom we had promised books, and who were about to leave for their distant homes. Several fruitless attempts were made to satisfy the craving multitude. At first we occupied three different places in order to draw the people away from the tent, and to divide them into three companies, the better to effect our object. But in this we were soon foiled, as the want of air, the vociferations of hundreds of voices, "Sir, to me a book will you give?" and the taps, the knocks, the twitches, and the press upon our person obliged us to desist, and devise another expedient less objectionable. It was now proposed that the people should be seated around us, assuring them that on proving their ability to read, the books would be theirs. But here, too, as before, we were entirely defeated; for, while attempting to give books, scores of hands were extended, each determined to seize the prize. What to do we knew not. We could not repair to our tent with any reasonable prospect of safety: and to get ourselves and books away from the multitude was impossible. While in this dilemma E. proposed to ascend the venerable olive, and to give books to the eager multitude below; this had the desired effect, for being perched on one of its spreading boughs, eight or ten feet from the ground, he poured the truth into their ears, and dropped the books into their hands, while br. M. and myself tested their ability to read, and endeavored to impress the heavenly message upon their hearts. A venerable old man from Nidupetta, just ready to drop into the grave, on hearing and receiving the gospel, called it the *Lubavertamaum* (the good news). He seemed at a loss to express his gratitude. The truth may reach his heart even at the eleventh hour. Though the last day of the feast, and the pageantry more im-

posing than on any of the previous days, yet many persons remained during the whole time of swinging, the earnest solicitations of friends to the contrary notwithstanding, apparently much interested in what was communicated, and evidently intent upon the object of their desire. I think that during the last three days, we could have given two or three thousand portions of scripture judiciously, and which, in that case, would have been carried to different parts of the interior of the Teloogoo country, with a reasonable prospect of their being read and preserved. But we feel grateful for the privilege of giving one thousand, and as many tracts, and shall most ardently supplicate the divine blessing to attend them.

The swinging to-day occasioned a general disappointment and dissatisfaction in consequence of the age and timidity of the person who swung. It is believed that the anger of the divinities will in some marked way be manifested towards him.

The swinging part of the festival is now done; and O, that I could believe it were forever done! But the same causes will produce the same effects. Its observance during nine successive days, must have caused a jubilee in hell. But the gospel that has been published, and that is now in the hands of the people, may cause a universal wail that shall overwhelm the infernal regions. Blessed be God! he has said, "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it."

7. The people have been leaving all night; few are to be seen, except bazar men. A little quiet is very acceptable. The swinging apparatus, the idols are removed, and the people who remain, observe this as a fast day. We have had frequent calls during the day for conversation and books, and have only fifteen or twenty copies left. We have, however, written to N. for an additional supply, as we have concluded to attend a second festival, now in progress, eight miles south of this. We have had pressing invitations from persons of different villages to visit their respective villages with books, as no missionary with christian books has ever been among them. While the harvest is so abundant, where are the laborers?

8. During our morning walk in and around Cota, we had several favorable

opportunities of speaking to individuals and companies on the salvation of their souls. An old man from Kismatam, appeared much interested in what was communicated on the subject of a free and full salvation by Jesus Christ, and begged several books for himself and friends. On being told our books were nearly all gone, and that it was our intention to call at K. on our return to N., he seemed satisfied. The idols, and hundreds of persons witnessed the taking down of the swinging apparatus, (which occupied most of the morning) and its safe deposit in the idol's temple. During the afternoon they have feasted themselves to surfeiting upon sheep and lambs, upon goats and kids, and upon berries and fruits of different kinds. The poor have been supplied with food from a common store provided by persons residing in the place, and the managers of the festival. Its entire expense is probably not less than 2000 rupees. All is silent and solemn as the grave. The people are all gone, and the idols have resumed their repose. We shall leave this for Malalum some time during the night, and may the Lord prepare the way before us.

The brethren did not return to Nellore until the 22d, having spent their time in visiting numerous villages, distributing books, and preaching the gospel of the kingdom.

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### Burmah.

#### LETTER FROM MR. STEVENS.

Mr. Stevens appears to have written while absent from home. He dates Kayin Creek, March 31, 1842.

#### *A baptism among the Pgho Karens.*

It is with great pleasure, I inform you that after the lapse of nearly three years, the Lord has again permitted us to visit the baptismal waters, and witness the public profession of Christ, by converts from among the Pgho Karens. On the 25th inst., in company with br. Chandler, I went to Dong Yang. There was one man between sixty and seventy years of age, living at a village called Pongbai, about twelve miles from the zayat, whom I had expected to baptize while at Dong Yang in January, but who was prevented from coming to us at the time appointed, by illness in his family. He had desired to be informed when I should go up again, that he might come

and be baptized. Accordingly on the morning after our arrival, I sent the deacon of the church, who is his younger brother, to give to him an opportunity of fulfilling his desire. Just as our evening worship closed, we were gladdened by the sound of his well known voice, and, on going down from the chapel to receive him, ascertained that, notwithstanding a lameness, with which he has been afflicted for years, he had walked about half the distance, and when unable to proceed further, he hired a buffalo and rode the rest of the way. His conversation soon told us that he had come with all his heart to be baptized, and was not ashamed every where to acknowledge himself a Christian. On his way, he told those whom he met the object of his journey, and exhorted them to follow his example. The Sabbath following, after the usual examination, he was unanimously received, and I had the happiness of baptizing him in a beautifully clear, but shallow stream, issuing from the neighboring mountain. It was to us all a day of peculiar rejoicing. Long time had passed since the last baptism, and the present candidate was such in character and standing as not only to leave little ground to fear that he would dishonor his profession, but also to excite the hope that through him others also would, ere long, be brought to Christ. On leaving his house to be baptized, his wife and a son bade him go as he had determined, and they would by and by follow in his steps. When the head of a family is baptized anywhere, it occasions peculiar joy to the disciples of the Savior, but it is specially so among the Karens, who preserve in their domestic arrangements so much of the patriarchal manner. Our hope, therefore, is, that in the family of this man, the little church in Dong Yang will ultimately obtain a strong branch.

#### *First baptism in Kayin Creek.*

Early the day following we returned to the city, accompanied by the deacon of the church, as I expected to make a trip up the Gying, to visit a family of Karens on the Kayin Creek, a branch of that river. Accordingly on the afternoon of the next day, I left Maulmain again, with Christians only for my boatmen, and was so much favored by the wind, that beyond our highest expectations we arrived at the place of our destination about eight or nine o'clock of the same evening. Here

we had the happiness of meeting with the two other Karen preachers (beside the deacon) connected with the Dong Yang church, who had, for about ten days past, been preaching in this region. We spent the first day in preaching and religious conversation; and to our great joy, in the evening, after a season of worship, saw the aged man and his wife, the heads of the family, draw near and ask for baptism. This man has been regarded as a good inquirer for three years, during which time he has shown very satisfactory evidence of conversion. He says it is now five years (i. e. since the baptism of his mother, the oldest disciple in the Dong Yang church,) since his mind decided in favor of Christianity, although he has not, during the whole of that time, openly acknowledged his convictions. This being the case, and the evidences of his life being so satisfactory, and the views and feelings expressed in repeated and protracted conversations during the day, so well accorded with those of a true convert, that no room was left for hesitation, and he was immediately received without further formal examination. The examination of his wife was also entirely satisfactory, and I baptized them both in the name of the Father, and of the Son, and of the Holy Ghost; the first time, doubtless, that the waters of this creek have ever been consecrated to so holy a rite. Besides these two Christians there is another, one of their sons, who was baptized at Dong Yang more than three years since, but has resided in this region, and during this period, single and alone, has been holding up the standard of the cross, and amidst persecutions and reproaches, has been exhorting his friends and acquaintances to join it. Since the time of his baptism he has been known here by the name *Quah plai*, disciple of God, as he has been the only disciple in this region. The Lord has been pleased to reward his constancy and fidelity, and we cannot but hope that he and his parents are the beginning of a future Pgho Karen church to the east of Zmagaben. The old man baptized this morning is 69 years of age, and is surrounded by six families of children and grandchildren, some of whom seem just ready to be baptized.

*A good man difficult to find.*

As the evening of yesterday closed upon us, a few Talings called in, on their way from the teak forest to Maul-

main. We commenced conversation with them, when they opposed as long as they could find arguments, and on the failure of these, resorted to the reply which usually puts an end to all discussion—"We will follow the multitude, though hell be their portion." We endeavored to show them the import of their own words, but they were unmoved. We concluded our interview by reading the first chapter of Genesis, when they left, and we united our prayers in family devotion. After commending to God our aged friends and their children, we took our leave; and when I saw the affectionate manner in which the Christians gave to each other the parting hand, with assurances of mutual remembrance at the throne of grace, I almost imagined myself again in America.

Long before daylight we found ourselves at Damatha, where I wished to see an interesting inquirer, who has for several years given us much encouragement. Whenever he meets with any of the teachers or assistants, he gives them apparently a hearty welcome, as though he really felt himself one of their company. Early in the morning, in company with Ko Myat Kyan, a humble, devoted old preacher, I called at his house, but he had gone out before us to his brick kiln, about a mile and a half from the village. Ko Myat Kyan said "Let us go out to him, a good man is so difficult to be found;" and we were intending to do so, when from the man's wife we learned there was another inquirer in the place, who spent nearly the whole day with br. Haswell, when he was at the village two or three weeks before. Accordingly we went first in search of him, and after some time spent in preaching to some whom we met in the street, we found his house. He received us politely, bringing mats, which he spread for us to sit upon. He had the appearance, I thought at first, of being rather ashamed to have been inquired after by the disciples of Christ, and to be regarded as one who favored their sentiments. But, on the contrary, he began immediately to speak with so much fearlessness in favor of Christianity, and against Boodhism, that I began to fear he could not be sincere. I soon, however, became convinced, that he had indeed made so much progress in his inquiries after truth, that he was satisfied no reliance could be placed on the betagat, and conse-

quently the religion of Gaudama was false, and even ridiculous. Our good old assistant was so much interested, that he preached till he was quite exhausted. We find it true here as elsewhere, that ignorance is the greatest foe to truth. It is easy to preach the gospel to one who understands the be-tagat, as in the case of our inquirer; but when men undertake to defend their own system of belief without themselves knowing what it is, to convince them of error, and show them the superiority of a different system, is like ploughing on a rock. And such is for the most part the character of our work among the Burmans and

Talings, especially the latter. But God does not leave himself without witnesses among them, and condescends to help our faith by giving us occasional proofs of the power of the gospel, in actual conquests made over the minds and hearts of the hardened heathen.

We continued preaching to our inquirer until the tide turned, and called us again to our boat, and we set out for Maulmain without seeing the brick-maker, as we had designed. The Lord make his own word effectual, and call in his elect in these years and in these regions of darkness, to make known his power and his glory.

## Other Societies.

### Baptist (Eng.) Missionary Society.

The following sketch of the commencement and present state of the English Baptist Missionary Society, which has just reached us in the Magazine for September, will be found to possess uncommon interest.

The zeal which led to the formation of the Baptist Missionary Society commenced in a spirit of prayer; by which also it was eminently cherished. We copy the following paragraphs, illustrative of the devotional simplicity of our fathers, from the closing page of the Circular Letter of the Northamptonshire Baptist Association, held at Nottingham, June 2 and 3, 1784. It appears to have been written by the Rev. John Ryland, jun., afterwards Dr. Ryland.

“Upon a motion being made to the ministers and messengers of the associate baptist churches, assembled at Nottingham, respecting meetings for prayer, to bewail the low estate of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of his Holy Spirit, which alone can produce the blessed effect, it was *unanimously resolved*, to recommend to all our churches and congregations, the spending of *one hour* in this important exercise on the *first Monday* in every calendar month.

“We hereby solemnly exhort all the churches in our connection, to engage heartily and perseveringly in the prosecution of this plan. And as it may be well

to endeavor to keep the same hour, as a token of our unity herein, it is supposed the following scheme may suit many congregations, viz., to meet on the first Monday evening in May, June, and July, from 8 to 9; in August from 7 to 8; September and October from 6 to 7; November, December, January, and February from 5 to 6; March from 6 to 7; and April from 7 to 8. Nevertheless, if this hour, or even the particular evening, should not suit in particular places, we wish our brethren to fix on one more convenient to themselves.

“We hope, also, that as many of our brethren who live at a distance from our places of worship may not be able to attend there, that as many as are conveniently situated in a village or neighborhood, will unite in small societies at the same time. And if any single individual should be so situated as not to be able to attend to this duty in society with others, let him retire at the appointed hour, to unite the breath of prayer in private with those who are thus engaged in a more public manner. The grand object in prayer is to be, that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, and the name of God glorified. At the same time remember, we trust you will not confine your requests to your own societies, or to our own immediate connection: let the whole interest of the Redeemer be affectionately remembered, and the spread of the gospel to the most distant parts of the habitable globe be the object of your most fervent requests. We shall rejoice if any other Christian societies of our own or other denominations will unite with



us, and do now invite them most cordially to join heart and hand in the attempt.

“Who can tell what the consequence of such an united effort in prayer may be? Let us plead with God the many gracious promises of his word, which relate to the future success of his gospel. He has said, ‘I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock,’—Ezek. xxxvi. 37. Surely we have love enough to Zion to set apart *one hour* at a time, twelve times in a year, to seek her welfare.”

In June, 1791, at the meeting of the association at Oakham, the brethren feeling, no doubt, the great obstacles presented by slavery to the progress of Christianity, “it was unanimously voted, that five guineas should be sent up to the treasurer of the Society for procuring the *Abolition of the Slave Trade*, that we might show our hearty abhorrence of that wicked and detestable merchandize; the reception of which sum has been since acknowledged in the most obliging manner, by Granville Sharp, Esq., Chairman of the Committee; who assures us, that the committee are now more animated, if possible, than ever, against the iniquitous and disgraceful practices of slave-dealers and slave-holders, and are firmly determined (as by an indispensable duty to God and man) to persevere in their endeavors, by all legal means, to effect the abolition of such enormities.” The recommendation to fervent and united prayer was renewed from year to year, and was extensively acted on till 1791, when a series of events commenced which proved that the Great Head of the church was granting the desires of his servants, and opening before them a door of entrance into missionary labors. Before they called he had heard, and was now about to manifest his gracious regard to his church.

Dr. Ryland stated, in one of the first sermons on a Baptist Missionary Anniversary in London:—“Oct. 5th, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge’s meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen. \* \* \* \* \* Such, however, as the event has proved, was the purpose of the Most High; who selected for this work, not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk at Panlorsbury, in Northamptonshire.” Such was William Carey; who, having first

joined the Baptist church at Olney, was called to the ministry, and became pastor of the church at Moulton; and in 1791 removed to Leicester.

In the year just named, Mr. Carey published a small volume, entitled “An Inquiry into the obligations of Christians to use means for the Conversion of the Heathen.” This publication, together with sermons by the Rev. Messrs. Fuller and Sutcliff, led the ministers of the association already referred to, seriously to discuss the question, “Whether it were not practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world.”

May 31st, 1792, at the next annual meeting of the Association at Nottingham, Mr. Carey delivered a very animating discourse from Isaiah liv. 2, “in which he pressed two things in particular, as expository of lengthening our cords and strengthening our stakes, viz.—1. That we should *expect* great things.—2. That we should *attempt* great things.” So strongly did the brethren now feel, that they resolved—“that a plan be prepared, against the next ministers’ meeting at Kettering, for forming a Society among the Baptists for propagating the gospel among the heathen;” and on October 2d, following, the brethren, assembled at that town, unanimously agreed to the following resolutions:—

“1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey’s late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

“2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called *The Particular Baptist Society for Propagating the Gospel among the Heathen*.

“3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

“4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

“5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

“6. That the Rev. Reynold Hogg be

appointed treasurer, and Rev. Andrew Fuller secretary.

“7. That the subscriptions be paid in at the Northampton ministers’ meeting, October 31st, 1792, at which time the subject shall be considered more particularly, by the committee, and other subscribers who may be present.

“Signed, John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to £13 2s. 6d.”

At the next meeting, held at Northampton, October 31st, the committee was joined by the devoted Samuel Pearce, who brought from his friends at Birmingham a liberal contribution, and announced the commencement among them of the first assistant or auxiliary society.

“Some of the greatest difficulties we had to encounter,” wrote Mr. Fuller at a subsequent period, “were the following. We were inexperienced in the work; we knew of no opening for a mission in any one part of the world more than another; we had no funds to meet the expense that must attend an undertaking of the kind; our situation in an inland part of the country was inconvenient for foreign correspondence; the persons who would have the management, would live at such a distance from each other as to render frequent consultation impracticable; and finally, in forming such a society there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling.”

While the spirit of zeal, of prudence, and of prayer, was thus cherished, the Great Head of the church was preparing to call forth their energies. Mr. John Thomas, whose father was a deacon of the baptist church at Fairford, had resided in India, there preaching the gospel of Christ; and, concerned for the best interests of its inhabitants, was desirous, during a visit to England, to raise funds for the establishment of a mission to that country. Calling for that purpose on the venerable Abraham Booth, he was introduced by him to the committee of the Baptist Mission, and after a series of striking interpositions of divine providence, he and Mr. Carey embarked for India on June 13th, 1793, a solemn farewell meeting having been held at Leicester, March 20, when deep and holy feelings were manifested.

In reviewing their proceedings after the departure of the first missionaries, the

committee enumerate among the benefits already resulting to the churches at home from the undertaking, that “a new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which, in other pursuits, they had sought in vain. Christians of different denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and, if no other good had arisen from the undertaking, than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense.”

On their arrival in India, in November, 1793, Messrs. Thomas and Carey, amidst many discouragements and privations, entered on their labors, connecting for some time secular pursuits with their missionary engagements. It was long before they had certain evidence of success, but these holy men, who had gone forth for the name of Christ, were steadfast, unmoveable, always abounding in the work of the Lord.

At length, in the year 1800, the beloved Carey baptized the first Hindoo. Addressing Mr. Sutcliff, December 29, he writes:

“Yesterday was a day of great joy. I had the happiness to desecrate the Ganges by baptizing the first Hindoo, viz., Krishnu, and my son Felix: some circumstances turned up to delay the baptism of Gokul and the two women. Gokul’s wife came on Saturday to make a trial what could be done towards getting him back; and the women, who stood persecution very stoutly, were brought to a state of hesitation, by the tears and entreaties of their relatives. Krishnu’s coming forward, alone, however, gave us very great pleasure, and his joy at both ordinances was very great. The river runs just before our gate, in front of the house, and, I think, is as wide as the Thames at Gravesend. We intended to have baptized at nine in the morning; but, on account of the tide, were obliged to defer it till nearly one o’clock, and it was administered just after the English preaching. The governor and a good number of Europeans were present. Br. Ward preached a sermon in English, from John v. 39, ‘Search the scriptures.’ We then went to the water side, where I addressed the people in Bengali; after having sung a Bengali translation of

‘ Jesus, and shall it ever be ?’

and engaging in prayer. After the address, I administered the ordinance, first to my son, then to Krishnu. At half past four I administered the Lord’s Supper; and a time of real refreshing it was.”

Krishnu, whose holy life and zealous labors among his countrymen for many years will be remembered by our readers, might well say at the close of that hallowed day, that he was “ full of joy ;” and when asked soon after, in the street, by a European, what he got by his profession of Christianity, admirably did he reply that, “ he got nothing but joy and comfort,” adding, “ It was the work of love.”

A few days previously to these delightful solemnities, Krishnu and Gokul ate publicly with the missionaries, by which act they abandoned their caste. The servants, and all who witnessed it, were astonished, as all had said, and even the missionaries had almost feared, that no one would lose caste for the gospel. They saw that day what they had been waiting and hoping for many years, and concerning which they had met with so many disappointments. This insurmountable difficulty, as it had been considered, seemed now to give way without any effort on the part of the missionaries. “ God,” as Mr. Ward observed, “ has done it with perfect ease. Thus the door of faith is opened to the Gentiles; who shall shut it? The chain of the caste is broken; who shall mend it?”

About this period many pleasing occurrences were recorded by the brethren. Mr. Brunson, in a letter to Mr. Sutcliff, mentions the case of some females, whom he and Mrs. Brunson frequently visited. Having spoken to them for some time, on a cold day, he told them he would leave off, but they answered—“ They should not feel the cold while they were hearing of Jesus Christ.” On coming away from them one evening, Mr. Brunson told them to remember that Jesus Christ came into the world to seek and to save that which was lost. “ Oh yes,” said one of them, named Joymoonie, “ my mind’s book is open, in which I write down every thing that I hear about Jesus Christ.”

The following passage, from the fragment of a memoir of Dr. Carey, written by the excellent Mr. Fuller, will be read with interest, as illustrative alike of the simplicity and Christian devotedness of Carey, and the gracious regard of God for his servant :—

“ Soon after Mr. Carey’s arrival in India, he was reduced to great extremities; the goods which they had taken with them for their immediate support were disposed of,

and the money, in far less time than they apprehended, was gone.

“ In a strange land, with a wife’s sister, a wife, and four children, without money, without friends, and without employment, he must needs feel himself in a delicate situation. Taking a boat, he went with his family, and Ram Boshoo for his guide, up the country. It was now, as Mr. Ward lately observed, on visiting the place, that, like the father of the faithful, he went out, not knowing whither he went. As they were rowing along the river, about forty miles east of Calcutta, at a place called Deharta, they espied a house which seemed to be English built. Mr. Carey asked his guide if he knew the owner; he answered he was an English gentleman. ‘ Then,’ said Mr. Carey, ‘ I will call on him.’ They all left the boat, and walked towards the house. Some of the servants, looking out, saw them, and went in and told their master that an English gentleman, two ladies, and several children were walking in sight of the house, as if they meant to come in. The owner, who proved to be the late Charles Short, Esq.,\* immediately came forth to meet them, and very politely invited them in. Mr. Carey frankly told him his object, and his present straits. Mr. Short had no conceit of the former, for he was an unbeliever, but told him he was at perfect liberty to make his house a home for himself and family till he should see what to do; he might stop, he said, for half a year, or longer if he pleased! Kindness like this, and in such circumstances, must have greatly affected him; yet, perceiving in his hospitable benefactor a total contempt of religion, the idea of a dependence upon him could not but be unpleasant.”

It is a remarkable fact, that Foreign Missions have originated the greatest efforts ever made for the spiritual interests of our own land. Shortly after the first missionaries had departed for India, the Society sent brethren to itinerate in Cornwall, Wiltshire, and elsewhere, which led to the establishment of the Baptist Home Missionary Society in 1797; and as the result of similar engagements in Ireland, also originated by the Committee of the Foreign Mission, the Baptist Irish Society was formed in 1814.

In 1796, Mr. John Fountain was sent out to join the brethren in India; and in 1799 he was followed by Messrs. Marshman, Grant, Brunson, and Ward; but none of them were permitted to settle within the British dominions. This led to the establishment of the cause at Serampore,

\* Who afterwards married Mr. Carey’s sister.

then under the Danish government, where the work of translating and printing the Holy Scriptures was carried to a very great extent. Writing to the Society in 1796, Mr. Carey says, "I would give a million pounds sterling, if I had it, to see a Bengali bible. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it to fill their mouths with new praises and adorations." This devoted servant of Christ lived to see the sacred volume, or parts of it—translated and circulated, not only in Bengali, but in more than forty other languages of the east.

The following table will show the number of copies of the scriptures, in whole or in part, printed by Baptist missionaries from 1801 to 1841:—

	VERSIONS.	BIBLES.	TESTS.	TOTAL.
1 Affghan	.. ..	1,000	..	1,000
Pentateuch	1,000	..	..	1,000
Historical Books	1,000	..	..	1,000
2 Armenian (Modern)	.. ..	600	..	600
Matthew	.. ..	100	..	100
3 Assamese	.. ..	1,000	..	1,000
Pentateuch	1,000	..	..	1,000
Historical Books	1,000	..	..	1,000
Hagiographa	1,000	..	..	1,000
Prophets	1,000	..	..	1,000
Prophets	1,000	..	..	1,000
Luke	.. ..	1,500	..	1,500
4 Battak	.. ..	not known	..	..
5 Belochi	.. ..	..	..	..
3 Gospels	.. ..	not known	..	..
6 Bengali	.. ..	..	..	..
Old Version	3,000	..	16,600	..19,600
Pentateuch	10,000	..	..	..10,000
Historical Books	1,500	..	..	..1,500
Prophetical Books	1,000	..	..	..1,000
Job to Sol.'s Songs	900	..	..	..900
Psalms	3,900	..	..	..3,900
Luke, Acts & Rom.	.. ..	10,000	..	..10,000
Matthew & Mark	.. ..	1,000	..	..1,000
Matthew	.. ..	10,000	..	..10,000
Mark	.. ..	10,000	..	..10,000
Matt. & Prophets	.. ..	500	..	..500
New Version	.. ..	5,800	..	..5,800
Genesis & Exodus	2,500	..	..	..2,500
Pentateuch	1,000	..	..	..1,000
Psalms	5,000	..	..	..5,000
Proverbs	5,000	..	..	..5,000
4 Gospels, in all	.. ..	96,400	..	..96,400
Gospels and Acts	.. ..	7,500	..	..7,500
Acts	.. ..	2,000	..	..2,000
7 Bhogulcumdi	.. ..	1,000	..	..1,000
8 Bhikaneera	.. ..	1,000	..	..1,000
9 Bhutneera	.. ..	1,000	..	..1,000
10 Bruj	.. ..	3,000	..	..3,000
4 Gospels	.. ..	3,000	..	..3,000
11 Burmese	.. ..	5,000	..	..5,000
Matthew	.. ..	5,500	..	..5,500
John	.. ..	2,000	..	..2,000
Acts	.. ..	3,000	..	..3,000
Hebrews	.. ..	3,000	..	..3,000
Epistles of St. John	.. ..	3,000	..	..3,000
12 Chinese	.. ..	6,400	..	..3,000
Genesis & Exodus	3,100	..	..	..3,100
Four Gospels	.. ..	3,000	..	..3,000
13 Cingalese, about	5,000	..	5,000	..10,000
14 Gujurathi	.. ..	1,000	..	..1,000
15 Gurwali or Shreenagur	.. ..	1,000	..	..1,000
16 Haroti	.. ..	1,000	..	..1,000
17 Hindui	.. ..	..	..	..
Old Versions	.. ..	4,000	..	..4,000
Pentateuch	1,000	..	..	..1,000
Historical Books	1,000	..	..	..1,000
Hagiographa	1,000	..	..	..1,000
Psalms	3,000	..	..	..3,000
Prophetical Books	1,000	..	..	..1,000
Four Gospels	.. ..	10,000	..	..10,000
Matthew	.. ..	4,000	..	..4,000
Luke	.. ..	4,000	..	..4,000
John	.. ..	4,000	..	..4,000
Acts to Cor.	.. ..	3,000	..	..3,000
New Versions	.. ..	..	..	..
Matthew	.. ..	6,000	..	..6,000
18 Hindustani, or Urdu	.. ..	..	..	..
Old Version	.. ..	1,000	..	..1,000
New Version	.. ..	4,500	..	..4,500
Gospels	.. ..	20,000	..	..20,000
Gospels and Acts	.. ..	10,500	..	..10,500
Acts	.. ..	4,000	..	..4,000
19 Javanese, about	.. ..	3,000	..	..3,000
20 Junbu	.. ..	1,000	..	..1,000
21 Juyapura, Matthew	.. ..	not known	..	..
22 Kanoj	.. ..	1,000	..	..1,000
23 Kashmere	.. ..	1,000	..	..1,000
Pentateuch	1,000	..	..	..1,000
Historical Books	1,000	..	..	..1,000
24 Khassi	.. ..	500	..	..500
25 Kumaon, to Coloss	.. ..	1,000	..	..1,000
26 Kunkunu	.. ..	1,000	..	..1,000
Pentateuch	1,000	..	..	..1,000
27 Kusoli, Matthew	.. ..	not known	..	..
28 Kurnatta	.. ..	1,000	..	..1,000
29 Mabhratta	.. ..	1,000	..	..1,000
Pentateuch	1,000	..	..	..1,000
Historical Books	1,000	..	..	..1,000
Hagiographa	1,000	..	..	..1,000
Prophetical Books	1,000	..	..	..1,000
Matthew	.. ..	465	..	..465
Four Gospels	.. ..	3,000	..	..3,000
Acts to Revelations	.. ..	3,000	..	..3,000
30 Malay, Arabic	.. ..	1,000	..	..1,000
Do. Roman	.. ..	500	..	..500
31 Marwari	.. ..	1,000	..	..1,000
32 Mugndh	.. ..	1,000	..	..1,000
33 Multnan	.. ..	1,000	..	..1,000
34 Manipura	.. ..	1,000	..	..1,000
35 Nepaulese	.. ..	1,000	..	..1,000
36 Oodypnra	.. ..	not known	..	..
37 Oojin	.. ..	1,000	..	..1,000
38 Oriva	.. ..	5,000	..	..5,000
Pentateuch	3,000	..	..	..3,000
Historical Books	1,000	..	..	..1,000
Hagiographa	1,000	..	..	..1,000
Prophetical Books	1,000	..	..	..1,000
Matthew	.. ..	3,000	..	..3,000
39 Palpa	.. ..	1,000	..	..1,000
40 Persian	.. ..	..	..	..
Old Ver. 4 Gospels	.. ..	500	..	..500
New Version	.. ..	1,000	..	..1,000
Four Gospels	.. ..	12,000	..	..12,000
Acts	.. ..	4,000	..	..4,000
Gospels and Acts	.. ..	1,000	..	..1,000
41 Sanskrit	.. ..	..	..	..
Old Version	.. ..	600	..	..600
Pentateuch	600	..	..	..600
Historical Books	1,000	..	..	..1,000
Do. to 1 Kings	2,000	..	..	..2,000
Hagiographa	1,000	..	..	..1,000
Prophetical Books	1,000	..	..	..1,000
New Version	.. ..	1,000	..	..1,000
Psalms	2,500	..	..	..2,500
Matthew	.. ..	2,500	..	..2,500
Gospels and Acts	.. ..	500	..	..500
42 Sikhi	.. ..	1,000	..	..1,000
Pentateuch	1,000	..	..	..1,000
Historical Books	1,000	..	..	..1,000
Hagiographa	1,000	..	..	..1,000
Prophetical Books	1,000	..	..	..1,000
43 Sindhi	.. ..	..	..	..
Matthew	.. ..	not known	..	..
44 Telinga, or Telooogoo,	.. ..	..	..	..
Pentateuch	1,000	..	1,000	..2,000
Total No. of Volumes printed up to 1826	.. ..	..	..	195,565
Do. from 1827 to 1833	.. ..	..	..	44,500
Do. to April, 1841	.. ..	..	..	194,400
Total during the 40 years ending April, 1841	.. ..	..	..	434,465

To detail the encouragements and discouragements of the missionaries in India;

—to give a sketch, however rapid, of the numerous and distant stations at present occupied in different parts of the eastern continent and dependencies;—to detail the facts connected with the abolition of infanticide and suttee;—to enumerate those who have entered the missionary field, or have been called thence to their heavenly reward; or to present to the view of the reader the various important events connected with the mission, would occupy far more space than can be afforded for this brief sketch. Referring our readers to the Periodical Accounts of the Society for a detail of the long continued opposition of the East India Company to our missions, for the distressing narrative of the fire at Serampore in 1812, when more than £10,600 were collected in Great Britain in fifty days; to the Annual Reports for many other instructive and affecting facts; and to the statistics of the present condition of the churches and schools given in subsequent pages, we now briefly advert to the labors of our brethren elsewhere.

The first efforts of the Baptist Missionary Society in Jamaica were made in 1813. For some years previously Mr. Moses Baker had labored among the negroes, at Flamstead, about twelve miles from Falmouth. The proprietor of an estate, concerned for the best interests of his slaves, requested that the Society would send out a missionary; and at the suggestion of the estimable Dr. Ryland, the Rev. John Rowe, a student at the college at Bristol, was set apart to this service. At the end of the published account of his designation, Mr. Fuller writes, “God has not frowned upon our undertakings in the east, and we cannot but hope for the continuance of his blessing on this our first effort in the west. For this, however, it becomes us all to pray, both on behalf of our brother and of the poor negroes to whom he has been sent.”

And surely prayer has been answered! Mr. Rowe, after having resided at Falmouth long enough to ensure by his Christian conduct the high esteem of all who knew him, was suddenly called to his rest in June, 1816. He was followed to Jamaica by Messrs. Compere, Coultart, Kitching, Godden, and many other brethren, whose labors, influenced by pure motives, and connected with ardent prayer, have produced an abundant harvest, presenting, probably, as large a measure of success attendant on efforts for the accomplishment of the divine glory, as was ever witnessed by the church of Christ.

A comparatively short time had elapsed after our beloved brethren had commenced their labors in Jamaica, before it became

apparent that a very large number of the African race were “a people prepared of the Lord” for the reception of his word. Great multitudes believed, were baptized, and gave themselves to the church to walk in all his ordinances and commandments. The following facts, communicated by Mr. Coultart in the year 1823, will show how even then divine truth operated on the hearts of many of his hearers.

“I baptized one hundred and seventeen persons in August, two of whom particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, ‘Ah, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink about any ting good till me hear a brother read, *if me no born again me no see kingdom of God*. Me don’t know what dis born again mean—it trouble me much—it no let me rest, none at all. Next night brother come read again—de word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for the brother to come wi de book—him come and read de book, no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for me goodness but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me.’”

In a subsequent letter he remarks:—

“We have had much sickness among our members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick bed of his friend: I went, there he is stretched upon a mattress which lies on the floor, his hands folded and resting on his breast, with his eyes shut, apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hand, said, ‘Ah, massa, you know Adam! here him lie now, me often hear your voice in prayer, me often hear you praise—once more, massa, let me hear your voice. O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus.’ Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent, so that nothing could rest upon it, said, ‘So the world tan wi me now, it ready to trow me off, but den, O me hope, me hope, though me no sure, me will den fall into de arms of Jesus.’ Another said, after I had talked with him and prayed, and was leaving, ‘Farewell; to-morrow,

massa, before sun rise on you, me shall be wi Jesus, (so he was) me shall go singing from this bad world.' (So he did.)"

But in Jamaica, as elsewhere, the success of the gospel called forth the spirit of persecution. So early as 1825, it became the painful duty of the Committee to report to their friends, that both at Spanish Town and Montego Bay, annoyances had been the lot of their missionary brethren. In the former place, Mr. Phillippo had been required to appear in the ranks, and to render military service; and in the latter, unreasonable hindrances had been presented to the attendance of the negroes on public worship. This spirit, though met only with forbearance and kindness on the part of our brethren, and entirely discouraged by the government at home, continued to increase till it became certain to all parties, that Christianity and slavery could not exist together; but that one or the other must be banished from the island.

It is delightful to perceive that amidst the persecutions of that period, the slaves, as well as the missionaries, retained their integrity, and manifested the spirit of primitive Christianity. The following is one of many illustrations of this remark.

"Two persons, connected with Mr. Burchell's congregation at Montego Bay, had their houses levelled with the ground, their feet made fast in the stocks, and were sent in chains to the workhouse, charged with the heinous offence of praying to the God of heaven. One of these, however, proved so completely incorrigible, that they were absolutely obliged to give him up in despair. Having nothing to do besides in the jail, he spent his time, morning, noon, and night, singing and calling upon God; which so annoyed the jailer, that he repeatedly went into his cell, and flogged him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The poor man, however, resolutely declared his purpose to pray: 'If you let me go,' said he, 'me will pray; if you keep me in prison, me will pray; pray me must, and pray me will!' The jailer was fairly confounded; and rather than be annoyed any longer by this 'praying fellow,' he gave up his fees, and part of the fine was remitted; and so the man was dismissed to go and pray elsewhere!"

Our readers are generally acquainted with the occurrences of 1832 in Jamaica, when several of our beloved missionary brethren in that island were imprisoned, the chapels demolished, and a determination expressed by those who considered themselves as possessed of power to carry their plans into execution, that "the sectarians should be

driven from the island." The results are well known;—the zeal of British Christians was called forth, their prayers ascended to heaven, and the God of justice and mercy came forth from his place to deliver his people from bondage, and inclined our legislature to permit the oppressed to go free.

To detail the progress of the gospel in this lovely island, or to pourtray its effects, would indeed be difficult. We may refer to one or two facts connected with Montego Bay, as specimens of the blessed results of Christianity. Writing in February, 1837, Mr. Burchell says, "It is now truly interesting to spend a Sabbath in Montego Bay. When I arrived, thirteen years ago, the Sabbath was market-day; all was noise, business, and confusion. There was nothing to indicate it the Sabbath day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and, during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What has God wrought! may Christians say. It is indeed the Lord's doing, and it is marvellous in our eyes. Not unto us, O Lord! but unto thy name be all the glory!"

Mr. Oughton, who arrived in Jamaica in 1836, soon afterwards assisted at a baptism at Montego Bay, when one hundred and seventy persons were united to Mr. Burchell's church. On that occasion two thousand persons assembled at a prayer meeting at the early hour of three in the morning; "and I think," said Mr. Oughton, "I never heard petitions so delightfully characterized by simplicity and earnestness as those offered on that interesting occasion; nor witnessed gratitude so exuberant and overflowing, as was displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward."

In closing this sketch of missionary operations in Jamaica, we will transcribe from the publications of parties entirely unconnected with the Society a few facts as to the results of the labors of our brethren. Messrs. Sturge and Harvey in their Tour in the West Indies, say, "We are unable, within our allotted limits, even to attempt to render justice to missionary efforts in Jamaica. Representation cannot picture the happy results of these efforts, description can convey no idea of their excellence and magnitude. A few years ago the negroes were heathen and benighted; now they are to a great extent enlightened and Christian. The Sabbath once desecrated, is now devoted to public prayer and thanks-

giving, and to the enjoyment of Christian communion. A few years since, education was unknown; now it is making progress under many disadvantages, and waits but for freedom to become more generally diffused than in our own country. The success of missionary labors among the servile population has been general and striking. Much has been done, yet more remains to be done. The work requires to be deepened, strengthened, and extended; and we earnestly commend these benefactors of the human race, the missionaries, to the more earnest prayer, to the deeper sympathies, and to the yet more liberal support of British Christians.”

Mr. Joseph John Gurney, in his Winter in the West Indies, thus writes :—

“The baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward, in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness.”

Speaking of the general improvement of the island, Mr. Gurney thus writes : “But while these points are confessedly of high importance, there is a fourth, which at once embraces and outweighs them all—I mean the diffusion of vital Christianity. I know that great apprehensions were entertained, especially in this country, on the cessation of slavery, the negroes would break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty the churches and meeting-houses have been enlarged and multiplied—the attendance has become regular and devout, the congregations have in many cases been more than doubled—above all, the conversion of souls (as we have reason to believe) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness in many places has begun to blossom as the rose. ‘Instead of the thorn *has* come up the fir-tree, and instead of the briar *has* come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.’”

Omitting the testimonies afforded by special justices, we quote only the reply from SIR LIONEL SMITH, to an address from the ministers of the Baptist Western Union in Jamaica.

“On my assuming the government of this colony, I strongly expressed my reli-

ance on the whole body of missionaries, in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well-paid press, both in England and Jamaica, and it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

“Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? Where the squatters? Where the injuries against proprietors or the persons of white men? Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of those dreaded offences.

“The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries.”

At the Bahama Islands a flourishing mission has existed for many years, now numbering nearly 1200 members. A great spirit of hearing distinguishes the people, and the number of the missionaries might be increased to advantage. The following circumstance, while it shows the love of these people to the gospel, may supply a lesson to Christians at home. Mr. Littlewood writes :—“Being about to visit the out-islands, I determined to take a mason with me to finish the chapels. After a few hours’ sail, we arrived at the first settlement. In the evening I preached to a crowded congregation, and after service told the people that I had brought a mason to repair the chapel, and that I wanted all present to come in the morning to fetch water, sand, &c. In the morning, by sunrise, I was delighted beyond measure. Nearly one hundred persons were in the yard ready to assist me. Such noble exertion did they make, that the work the mason expected to have been a fortnight in completing, was accomplished in a day and a half. We held service every morning at 4 o’clock, and every evening. The chapel was always filled.”

At Belize, in South America, we have a small but interesting mission, where the

Rev. A. Henderson is laboring with success. Aided by seven teachers and native preachers, the gospel is proclaimed at four important places on the coast: at some of them the congregations are principally English and Africans, and at others Spaniards and Indians.

Our friends are aware that the attention of the society is now directed to Africa. For some years past a prosperous missionary station has been sustained at Graham's Town, where the people support their own pastor, and contribute liberally to the funds of the Parent Society. A new and elegant chapel has lately been opened; and paid for by the liberality of those on the spot.

At Fernando Po, in the western part of this vast continent, a new and promising

station has been recently commenced. It originated in the zeal of our colored brethren in Jamaica, who have thus shown their holy concern for the land of their fathers, and whose future contributions to sustain this mission, we have reason to believe, will be fully worthy of themselves. A church has been formed, with a Sunday school and bible class, the people have evinced their interest in the undertaking of the committee by liberal contributions, and our brethren have obtained land for a chapel and mission-house. Messrs. Merrick and six black brethren are about to join the mission.

We close with presenting, in tabular form, the particulars of our missionary stations at the present time.

SCHOOLS IN CONNEXION WITH THE BAPTIST MISSIONARY SOCIETY,  
WITH THE NUMBER OF CHILDREN, 1841—2.

EAST INDIES.

	Superintendent.	Day and Boarding Schools.	Scholars.		
			Boys.	Girls.	Total.
<b>CALCUTTA.</b>					
Benevolent Institution . . .	W. W. Evans . . .	2	265	123	388
Native, Christian ditto, or } Boys' Boarding School }	G. Pearce . . .	1	52		52
Ditto, for Girls . . . . .	Mr. & Mrs. Wenger	1		10	10
Native Institution . . . . .	G. Small . . . . .	1	200		200
Narsingdarchok, 5 Schools . . .	J. Wenger . . . . .	5	180		180
Lakhyantipur . . . . .	G. Pearce . . . . .	1	12		12
Khári . . . . .	Ditto . . . . .	1	12		12
Cutwa . . . . .	W. Carey . . . . .	1		25	25
Birbhum . . . . .	J. Williamson . . .	2	28	4	32
Ditto, Boarding . . . . .	Ditto . . . . .	2	5	4	9
Moughir . . . . .	J. Parsons . . . . .	2	50		50
Ditto, Boarding . . . . .	Ditto . . . . .	1		7	7
Patna . . . . .	H. Beddy . . . . .	1	35		35
Ditto, Boarding . . . . .				4	4
Allahabad . . . . .	L. Mackintosh . . .	1	22		22
Delhi . . . . .	J. T. Thompson . . .	1		10	10
Jessore . . . . .	J. Parry . . . . .	5	150	50	200
Barisal . . . . .	S. Bareiro . . . . .	1	no	returns	
Dacca . . . . .	W. Robinson . . . .	1	35		35
Dinajpur . . . . .	H. Smylie . . . . .	1	no	returns	
Chittagong . . . . .	J. Johaunes . . . . .	1	no	returns	
<b>Ceylon.</b>					
Colombo, &c. . . . .	Eben. Daniel . . . .	27	937	248	1185
Kandy, &c. . . . .	Joseph Harris . . . .	15	254	16	270
About 70 Teachers.	Total . . . . .	74	2237	501	2738

AFRICA.

	Superintendent.	No. of Schools.	No. of Scholars.
Fernando Po . . . . .	Thomas Sturgeon . . .	1	70
Graham's Town . . . . .	George Aveline . . . .	2	150
		3	220



## WEST INDIES.

	Superintendent.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
<b>JAMAICA.—NORTH.</b>				
Lucea . . . . .	E. J. Francies . . .	2	133	320
Gurney's Mount . . . . .	E. Woolley . . . . .	2	127	165
Montego Bay . . . . .	Thomas Burchell . . .	6	947	2015
Salter's Hill . . . . .	W. Dendy . . . . .	4	474	716
Bethsalem . . . . .	John May . . . . .	1	31	51
Falmouth . . . . .	William Knibb . . . . .	4	723	1025
Waldensia . . . . .	J. E. Henderson . . .	1	112	150
Rio Bueno . . . . .	P. H. Cornford . . . . .	1	127	185
Stewart Town . . . . .	B. B. Dexter . . . . .	2	160	390
Brown's Town . . . . .	John Clark . . . . .	3	494	1223
Bethany . . . . .	J. H. Dutton . . . . .	2	277	888
St. Ann's Bay . . . . .	T. F. Abbott } . . . . .	3	203	800
Port Maria . . . . .	J. Millard } . . . . .			
Belle Castle . . . . .	D. Day . . . . .	2		330
	J. Kingdon . . . . .	1	90	120
<b>SOUTH.</b>				
Kingston . . . . .	S. Oughton . . . . .	2	435	698
Ditto . . . . .	J. Tinson . . . . .	2	209	142
Spanish Town . . . . .	J. M. Phillippo . . . . .	9	1261	1131
Vale Lionel . . . . .	J. Williams . . . . .	2	120	135
Old Harbor . . . . .	H. C. Tayler . . . . .	3	185	133
Jericho . . . . .	J. Merrick . . . . .	5	425	583
Savanna-la-Mar . . . . .	J. Hutchins . . . . .	3	225	231
<b>BAHAMAS.</b>				
Nassau . . . . .	H. Capern . . . . .	2	140	
Turk's Island . . . . .	W. Littlewood . . . . .	1	60	
<b>HONDURAS.</b>				
Belize . . . . .	A. Henderson . . . . .	3	200	
		66	7158	11,431

## TOTAL NUMBER OF SCHOOLS.

	No. of Day Schools.	No. of Teachers.	No. of Sunday Schools.	No. of Day Scholars.	No. of Sunday Scholars.
India . . . . .	74	70	no return	2738	no return
Africa . . . . .	3			220	
West Indies . . . . .	66	80	60	7158	11,431
Total . . . . .	143	150	60	10,116	11,431

## STATISTICS OF THE CHURCHES CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY, 1841—2.

	No. of Stations.	No. of Missionaries.	No. of Female Missionaries.	No. of Native Preach.	No. of Members added in the year.	Total No. of Members	No. of Inquirers.
<b>INDIA.</b>							
Calcutta, &c. . . . .	16	13	7	18	44	396	} about 100 150 90
North India . . . . .	24	18	4	25	40	395	
Asiatic Islands . . . . .	17	6	2	10	234	500	
Africa . . . . .	5	4	2	1	about 25	155	
<b>WEST INDIES.</b>							
Jamaica . . . . .	82	30	23		5000	32,810	18,737
Bahamas . . . . .	19	4	2	9	557	1176	500
Honduras . . . . .	5	1		7	44	132	
Total . . . . .	168	76	45	70	5944	35,564	19,577

## American Baptist Board of Foreign Missions.

### REPORT OF A DELEGATION TO DENMARK.

It is known to some of our readers that Prof. Horatio B. Hackett of Newton Theological Institution was some months since, being then in Germany, requested to visit our persecuted brethren in Denmark. This appointment was readily accepted by Prof. Hackett, and in the month of August, in company with Prof. Thomas J. Conant of Hamilton Institution, who had received a similar appointment from the American and Foreign Bible Society, he made a journey to Denmark as requested. On his return to this country he sought an early opportunity to report orally the result of his visit, which was found to be so full of interest, that the Board, having passed a vote of thanks to Prof. Hackett for the very able and satisfactory manner in which he had fulfilled his appointment, requested that so much of his report as was of general interest, might be reduced to writing, and published in the *Missionary Magazine*. Prof. Hackett has accordingly presented the following Report, addressed to the Foreign Secretary.

#### *Objects of the mission.*

The objects more especially proposed by this mission, as explained to us in your letter of instructions, were, that we should acquaint ourselves as fully as possible, with the condition and prospects of our brethren, convey to them an assurance of our constant remembrance, and deep sympathy in their trials, and adopt such measures as divine Providence should afford us, for interceding with the Danish government in their behalf, and endeavoring to procure a more indulgent and tolerant policy towards them. The results of our efforts for the accomplishment of these objects are briefly as follows.

#### *Arrival at Copenhagen, and proceedings for the past year.*

On our arrival at Copenhagen, Aug. 6, we found on application at the prison, that the two brothers Peter, and Adolph Mænster had been discharged a few weeks before, after a confinement of nearly six months, and the payment of a heavy fine, which all their goods were sold to enable them to pay. This, it will be recollected,

is their second imprisonment. After the visit of the delegation of our English brethren in September, a year since, they were kept in prison till the month of November, and were then set at liberty, after being fined and forbidden by the court to preach and administer the ordinances of the gospel, until the government should remove the restriction. In the month of January ensuing, the younger Mænster in compliance with a request from the country to the church at Copenhagen, that some properly qualified person should be sent thither to preach and administer the sacraments, went, and there preached and baptized. Information of this was brought to the magistrates, upon which he was seized, put into prison, and kept there for two months under circumstances of very rigorous confinement. At this time he received a letter from his wife at Copenhagen, stating that her health was rapidly declining, and that she probably could live but a short time. Mr. Mænster addressed then a petition to the Board of Chancery, asking that he might be removed to the city and imprisoned there with permission to visit his wife in her sickness. This the Board refused. Such a refusal, under the circumstances of the case appeared so unnecessary, that it called forth expressions of disapprobation in some of the public journals; and as the reality of the sickness of Mrs. M. had been denied, this led to an investigation which resulted in a command from the King to grant the desired permission. Mr. M. was accordingly transferred from the country to the prison at Copenhagen, and had liberty to visit his wife in her sickness, who languished for a short time under an incurable consumption and then died. Upon application to the Board of Chancery he was allowed, under certain conditions, to follow the remains of his wife to the tomb. Meanwhile it became known, that the elder Mænster had also baptized; he, therefore, was again apprehended and put into prison, to share the

confinement of his brother. The fine, in which they were amerced on their second liberation in July last, was twice as great as that in the first instance; and, as they could not leave their prison till it was paid, all their household furniture, with a very trifling exception, and which constituted their only property,\* was sold at auction to enable them to regain their personal freedom. Even then, as after this sale there was still a deficiency, they could not be discharged, till a benevolent individual, Mr. Spandet, to whose care they had been committed while in prison, offered himself as surety for the payment of the remainder. Others of the church have also been imprisoned and fined; and others still, heavily fined, who have not been imprisoned. Some of the latter have been allowed a limited term for the payment of their fine, at the expiration of which, if not paid, they must go to prison and there remain, upon a fare of bread and water, till the law is satisfied. This punishment has been in one case already inflicted.

*Present situation and number.*

Our brethren consequently are all now at liberty, but without any security for the future. They have been discharged without conditions, that is, left on the same footing with regard to the laws, under which they have hitherto suffered, as that on which they stood before their imprisonment. The public opinion has become so far favorable to them, that they can hold their religious assemblies for the present in peace; but they have no legal guaranty even for this privilege, and are subject at any moment to a repetition of the same oppressive treatment, which they have already experienced. The number of their members, it may be here stated, is now

179—119 of whom belong to the church at Copenhagen, and the remainder to churches in the country.

*Interview with our brethren.*

Not finding our brethren at the prison, which had been so long their home, we proceeded immediately to the residence of their families.\* It is impossible to describe the reception which here awaited us. Although our arrival had been expected, it was at the moment sudden and unlooked for. It was evident that we had come with consolation to hearts which needed it and could feel it. Tears of joy bore witness to the emotions which filled their bosoms at such a demonstration of the interest of their American brethren respecting them. It was not our privilege to meet with them at their place of public worship: this would have been a violation of the laws of the country, which in our situation as foreigners would have given offence, and prejudiced the object of our visit: but we had other and numerous opportunities to see them, and proffer to them the sympathies and counsels, which their circumstances rendered so grateful to them.

*Interviews with officers of the government, and others.*

It was judged advisable on consultation with our brethren and other friends, that we should seek an interview with some of the more distinguished officers of the state and the church, and lay before them the design of our visit. His Majesty, the King, being absent from the capital, and from Denmark itself, we were prevented from seeing him. Among the gentlemen whom we visited were his Excellency Andrew S. Cæsted, King's Commissarius and member of the Privy Council, Dr. Mynster, the Right Rev. Bishop of Sealand, Dr. Tryde, Dean of the Diocese of Sealand, Dr. Clausen, Professor in the University of Copenhagen, and President of the Estates at Roeskilde, and various members of the Estates, which was then in session. It would lead to unnecessary repetition to

\* Our last evening at Copenhagen we spent at the house of the elder Mr. Mœnster, and discovered by accident during supper, that it was served to us on the door, which connected together his two rooms, and which had been taken down to serve the purpose of the table, sold at auction. We then learned, which had not been known to us at the time, that at the house of the other Mœnster the evening before, they had been obliged to resort to the same expedient from the same necessity.

\* The elder Mœnster we did not see; as through a misunderstanding of our arrangements he was at this time in Hamburg.

detail in every instance, our conversation with these gentlemen; as our interviews with them were separate, and the topics of discussion to some extent, naturally the same.

From Dr. Tryde, dean of the diocese, on whom we first called, we learned that the government, that is, the king and his cabinet, had then under consideration several propositions in relation to the Baptists, which had been recommended by himself and others for adoption. The principal of these are, 1. That the Baptists be allowed to hold their religious assemblies in all places where they now are; but not to establish themselves in other places, or baptize any where, or receive any new members. 2. That in three cities, however, viz. Altona, Friederiksstadt and Frederits, they have liberty to meet for public worship, and also to receive by baptism such persons as may desire it. To these cities it is possible that a fourth may be added, which, however, can in no event be the capital, Copenhagen. 3. That they be exempted from the law which requires children to be presented for church baptism, with the understanding that such children are to be confirmed in the usual way at the age of 18. As an indication of some progress towards a more tolerant spirit, we could not but be gratified to receive this information; while at the same time we did not fail to represent our views of the insufficiency of the proposed measures to relieve the distress of our brethren or satisfy the demands of a just christian toleration. The remark of the Rev. Dean, that there had been no persecution in the case, and that we have in this country a false view of the matter in so regarding it, we of course could not readily understand, not even with the benefit of his explanation, that the Baptists suffer because they violate the laws (which laws require them to violate their consciences) and must naturally take the consequences, separation from their families, confinement in prisons, and confiscation, which in Denmark are the penalty of such offences.

We regret to say, that in the Bishop,

Dr. Mynster, we did not find the liberal spirit or enlightened views which might have been expected in a person of his distinguished station. He confirmed the information which had been given us by Dr. Tryde; but showed himself unwilling to favor any farther concession, and took ground even in defence of the restrictions existing there on the rights of conscience as morally proper and expedient. Against the personal character of the Baptists, the correctness of their lives, and the salutary effects of their preaching, he had nothing to object. He could only say, that at present indeed, while they were so few, they exhibited a christian spirit and blameless conduct; but as soon as they became more numerous, they would no longer maintain the same purity. To this it was natural to reply, that the virtues which he now acknowledged, were the legitimate fruit of their principles; and that just so far as these were truly embraced, they were adapted to produce the same effects whether held by the few or the many.

By our interview with the President of the Estates, Prof. Clausen, we felt, that we were authorized to regard him as the decided friend of religious toleration, and as disapproving the manner in which the Baptists had been treated. He stated that he had expected the subject would have been brought to the attention of the Estates, and had designed to avail himself of the occasion to declare his sentiments, and advocate a change in the policy which had been hitherto pursued.

As it had been said, that the constitution of Denmark so called presented insuperable obstacles to the toleration of the Baptists, we were anxious to ascertain from Mr. Cærsted, one of the most distinguished of the Danish civilians, whether the essential difficulties of this kind had not been already surmounted in the partial toleration, which it was proposed to grant them, and whether consequently any thing more than an extension of the construction of the laws thus recognized was necessary to their full protection. But from the delicacy of his position as a member of the king's cab-

inet, and the fact that deliberations on the subject were then pending, he felt that he could not with propriety make known his opinion on such a point. Upon our expressing the hope, that so far as he found these men giving evidence that they were men of principle and integrity, peaceable and conscientious, he would show them all the favor in his power, he replied with earnestness, that he was certainly disposed to do it, and that the dissensions and persecutions which had taken place in regard to them had given him pain.

It is but just to add, that our reception by these gentlemen and others whom we had occasion to see, was unexceptionably courteous, and gave us, as individuals, every reason to retain a grateful impression of their kindness and hospitality.

*Testimony to the character of our brethren.*

As already intimated, no attempt is made to justify the persecution of our Danish brethren by any criminal charge which can be brought against them. All acknowledge the perfect innocence of their lives and the sincerity of their motives. It is well known and admitted also, that their preaching has been eminently useful, frequent instances of reformation having been effected by it so remarkable as to become a matter of general attention and surprise. It is an expressive testimony in their favor, that the common people, although at first disposed to insult and annoy them, have now become generally friendly to them, and rather espouse their cause in opposition to those who would persecute them. Mr. Spandet, superintendent of the prison in which our brethren were confined, spoke in the most honorable manner of their spirit and conduct throughout the whole of his intercourse with them. It was upon his responsibility, as has been mentioned, that they were finally discharged, when they had no means to pay their fine, and from him they received also many favors, which mitigated greatly the hardships of their imprisonment. We did not fail to call upon him, and thank him for his kindness; his answer was—'it is no merit—

they deserved it all;' and upon our expressing the hope, that, should our friends be so unfortunate as to need his sympathy again, he would find them still worthy of it, he said with much emotion, 'I have nothing but good, nothing but good to say of them.' This gentleman is a member of the established Lutheran church, and must be supposed to have borne an impartial testimony.

*Summons before the police.*

We were not allowed to prosecute the objects of our mission wholly without molestation. As illustrating the laws of Denmark in regard to our denomination, it may be mentioned, that at the close of our first day's proceedings, we received a summons from the police, saying that we must present ourselves at the traveller's office the next day at 11 o'clock. We had reason to suppose that our labors were now at an end; that we should be taken possibly for a while into custody, or at all events required at once to quit the country. Our only hope now was to postpone this result for one day more, and thus gain time for a journey to Roeskilde, some fifteen miles distant from Copenhagen, where the Estates was then in session. Without this, our main object would have been lost. On our return from this journey, which we took on the day following, we found that the summons in question had been renewed, and the next morning we presented ourselves accordingly at the bar of the traveller's office. 'Information has been brought here,' we were told, 'that you belong to the sect of the Baptists. Is it true?' We of course plead guilty to the charge. 'You are aware,' continued the officer, 'that in Denmark this is a prohibited sect.' We answered that we knew it. 'And also,' showing us at the same time the law, 'that no person is allowed to come here to do any thing for its promotion.' On the latter point we were in some danger of being a little embarrassed; but on desiring that the law might be somewhat more exactly explained, we were told that it meant, at least in our case, that no one should come there to preach, and make proselytes or baptize.

Being able to say, that we had not done this or come thither with that design, we were acquitted and permitted to take our leave. Our American Chargé d'Affaires having died a short time before our arrival, we were indebted to the secretary of the English Embassy at the court of Denmark, the Hon. Mr. Brown, for very important assistance in this case, which it becomes us gratefully to acknowledge.

*Future prospects.*

Although many of the laws in Denmark are so intolerant in their character, and the spirit of persecution, especially on the part of the clergy, is still so active and bitter, there is yet much to encourage the hope, that more liberal sentiments are there gaining strength, and that the final result of the conflict now going on, must be a triumph for the cause of christian toleration. The king and queen are considered as personally friendly to the cause of the Baptists. Many individuals in public stations—even some clergymen in the establishment—have declared in their favor, that is, so far as regards the question whether they should be tolerated or not; this is advocated in some of the public journals; pamphlets are written and published in their defence; and as before remarked, the popular feeling is beginning to be enlisted in their behalf. They may be destined, they probably are, to yet further trials and sufferings; but whether we consider the agencies here at work or the history of similar struggles elsewhere, we need not despair of their success. In the meanwhile, till this issue be attained, the position of our brethren here, and in Germany also, is full of the greatest moral interest; they are the representatives of a principle, most dear to the hearts of all true christians; they are sufferers for rights, in defence of which men have earned their strongest claims to the respect and veneration of mankind; and they ought assuredly, in their struggles, to receive the sympathy of all, under whatever name they are known, who wish well to the cause of christian truth and freedom.

*Departure from Copenhagen.*

On arriving at the wharf, from which we were to embark, we found that some twenty or twenty-five members of the church were already there to bid us adieu. The scene was truly affecting, and one which we can never forget. It seemed as if they could not let us go, or find words enough to express their gratitude to their American brethren for the interest which they had shown for them in sending us to them. Their last words were,—Greet our brethren in America for us and thank them for their kindness and ask them still to remember and pray for us. They continued on the shore, after we had embarked, exchanging signals with us, till the distance hid us from each other. The response of our own hearts was,—Farewell, dear brethren, for a while farewell. Oceans may roll between us for the rest of our days; but these past, and we found faithful at the coming of our Lord, we shall meet again on the shores of a blessed eternity, where no storms of persecution can reach you, where you shall enjoy forever the rest and peace of heaven.

*Letter to our Danish brethren.*

Accompanying this report is a copy of a letter, addressed by Prof. Conant and myself to our Danish brethren. As it would have exposed them to misrepresentation to have received from us a communication to be circulated among them in private, it was so prepared as to serve, in the probable event of its publication, as a formal avowal to the Danish public of our full fellowship with the Baptists of that country, and as an exhibition of the temper and conduct, which we hold ourselves bound by our principles at all times to maintain.

*Copenhagen, August 11, 1842.*

To the Pastors and Members of the Baptist Churches in Copenhagen, and other parts of the Kingdom of Denmark—Greeting:

DEAR BRETHREN IN CHRIST:

The undersigned, having been appointed on behalf of the Board of Managers of the Baptist General Convention for Foreign Missions, and also of the American

and Foreign Bible Society, in the United States of America, to visit Denmark, for the purpose of acquainting themselves with the circumstances and prospects of the Baptist Christians in this country, and conveying to them an assurance of the remembrance and sympathy of their brethren in America, have been brought, in the execution of this commission, by the good Providence of God, in safety to this place; and would now, since it is impossible for them to communicate with you all in person, avail themselves of the opportunity to address to you a few words by letter.

We need not assure you, that your brethren whom we are permitted to represent, have heard with sorrow of the sufferings and sacrifices, to which you have now been so repeatedly called, and that they have not failed to commend you earnestly to Him, whose wisdom and grace you, under such circumstances, so especially need. They pray without ceasing to God for you, that He would grant you all necessary support and favor, that He would send you a happy and speedy deliverance from your present trials, and that, while they continue, He would abundantly sustain you by the consolations of His presence and spirit, and enable you to glorify Him by the patience and meekness with which you suffer for His name. Thanks to Him, who remembers His covenant and people in every time of affliction, that you have already experienced so much of His unchangeable faithfulness and love. We rejoice in the evidence afforded us, that the trial of your faith and patience has not been in vain, that it has left you unshaken in your desire and purpose to do the will of God in all things, and that you can still cast yourselves without fear upon the promise, "My grace is sufficient for thee."

We feel, dear brethren, deeply the difficulties of your present situation, and know well, that they are no ordinary christian qualities which you have occasion to exercise. May He who has the treasures of wisdom and grace, impart them freely to you, supplying all your need, and making you perfect and unblamable to do His most holy

will. If it be true, as may possibly be the case, that the present restrictions upon your religious liberty arise in part from ignorance, in the minds of some, respecting the real principles of the christian denunciation to which you belong, how deeply must you feel the necessity of a faithful exhibition of these principles in all the fruits of a consistent piety; and how much encouragement, in regard to a change of the oppressive measures to which you have been hitherto subjected, may you derive from such a persevering vindication of yourselves against those who thus ignorantly accuse you. And if there be any who reproach you wilfully, who speak evil of you as evil-doers, and persecute you without cause, ye know that so long as you have a good conscience and maintain a good conversation in Christ, you may hope to conciliate the minds even of such; and at all events, that you may appropriate to yourselves the consolation of those words of the Apostle, "If ye suffer for righteousness' sake, happy are ye; be not afraid of their terror, neither be troubled."

We find, as was to have been expected, that the eyes of many are upon you, who scrutinize rigidly your conduct, and judge of you by the severest principles. We are persuaded that you need not shrink from this scrutiny; but will continue to adorn, in all things, the doctrine of God our Savior, not only because this is required of you by your profession as the disciples of Christ, but on account of the pretext which any offence or even so much as the appearance of evil among you would furnish for persevering in the opposition to you, from which you have already suffered so long. Above all things, dear brethren, would we exhort you to continue to love one another with a pure mind, fervently; and to shun all those causes of alienation, by which infant christian communities have been so often disturbed and weakened. We do not allude to this, as if for the purpose of enforcing a duty; for you are not ignorant, that this love is one of the first fruits of our profession of the spirit of Christ; but rather to remind you, that it is in this affection and

harmony among yourselves, that you are to find, next to the consciousness of the love of God in your own hearts, your chief support under those difficulties and assaults to which you are exposed from without. And while ye all love thus as brethren, remember especially those who have the rule over you as pastors and teachers, and honor the office to which God has called them, by your ready obedience to the instructions which they impart, and your ready co-operation with them in all the duties of your christian calling.

We cannot doubt that you will make it abundantly manifest in all your conduct and proceedings, that you are actuated in the course which you pursue by no fickleness of mind, or love of innovation, by no spirit of insubordination or disloyalty; but on the contrary, that your aims are purely religious, that you are governed by the most sacred convictions of duty and conscience, and have no other wish than to be permitted to hold the doctrines and practice the duties of the gospel according to your sense of accountability to Him, who has called you to lead quiet and peaceable lives in all godliness and honesty.

Of your future prospects, dearly beloved, we cannot speak with certainty. But when we consider the nature of the principles which your case involves;—when we reflect on the reasonableness of the privilege which you ask, namely, that of being suffered to worship God according to the dictates of your consciences, and your understanding of the holy scriptures;—when we recollect, that it is this privilege which it was the object of the glorious Reformation to assert and establish, that it lies in fact as to its spirit at the foundation of the church-constitution of Denmark itself, and that it is now so generally acknowledged in all Protestant lands, both of Europe and America;—we would fain hope, that it will ere long obtain the same practical recognition here also; and thus furnish to the world a new proof, that the true unity of christianity is to be maintained, not by that mere appearance of harmony which results from attempts to coerce the opinions

of men, but rather by the generous charity which tolerates those minor differences of opinion that may separate brethren of the same faith, and insists only, as the great bond of christian brotherhood, on a community of good works and christian graces.

We deeply regret that his most Gracious Majesty, the King of Denmark, is at this time absent from Copenhagen, and that we are thus prevented from seeking an audience with him. We should have been happy in an opportunity to thank him for the interest which he has on former occasions expressed in your behalf, and to pray him to exert his royal authority to preserve you from further molestation, and to secure to you the religious privileges which your brethren enjoy in other countries. You will continue, we are sure, as in duty bound, ever to respect his exalted station, to honor his person, and pray for the happiness and prosperity of himself and all who are related to him.

We have been favored while here with access to individuals of distinction and influence both in the church and the government, who have received us with the greatest courtesy, have listened with kindness to our statement of the objects of our mission, and allowed us to urge upon them the consideration of your present unhappy situation, and the grounds upon which you, in common with those who hold your principles in other places, feel that you are worthy to receive the toleration, and, so far as regards security against any infringement on your religious freedom, the protection also, of an enlightened and christian government.

It now only remains for us to commend you anew to God and the word of his grace. The Lord give you rest and build you up in the faith and order of the gospel. In Him we may put our trust; for He is faithful, and will never forsake his servants who commit to Him their cause.

Yours in the bonds of christian faith and fellowship,

HORATIO B. HACKETT,  
THOMAS J. CONANT.



## OBITUARY.

The Hon. and Rev. Jesse L. Holman, of Indiana, departed this life on the 22d of March, 1842. Being, at the time of his death, a member of the Baptist Board of Foreign Missions, the event was suitably noticed by the Acting Board on receiving the mournful intelligence; and an obituary would have sooner appeared, had we possessed the means of preparing it. Our necessity, however, has been relieved by recent numbers of the *Banner and Pioneer*, and the *Baptist Memorial*, to which we are indebted for the materials for this notice.

Jesse L. Holman was born in Mercer county, Kentucky, near Danville, October 22d, 1783. His father, a native of Virginia, emigrated to Kentucky while most parts of the State were yet a wilderness, and was killed in a skirmish with the Indians, a thing frequent in those times, leaving his wife with six children,—of whom Jesse was the fourth, being then about four years of age,—and with very little means for their maintenance. Neither the state of the country, therefore, nor the condition of the family, allowed the children many opportunities for obtaining an education. Young Holman, however, even in these circumstances, is said to have possessed an ardent thirst for knowledge.

In very early life he was the subject of deep religious impressions, and is said to have retained a distinct recollection of the feelings produced in himself on hearing a sermon when only four years of age; and although he had no recollection of the circumstances attending his learning to read, he was in the daily habit of reading the bible when quite young.

The precise time when Mr. Holman was made the subject of a gracious change, does not seem to have been very accurately defined in his own mind. He, however, made a public profession of his faith in the seventeenth year of his age, and united with the Clear Creek Baptist church, in Woodford county, (Ky.) For two or three years after his connexion with the church, he had convictions of duty to preach the gospel, but inasmuch as he re-

ceived no sympathy or encouragement from the church of which he was a member, in reference to such an object, he relinquished the idea for the time being, and entered upon the study of law. Having completed his studies, he entered upon his profession in his native State, where he successfully established himself in business, but, subsequently, and at an early date, removed to Indiana.

“At the time of his removal to Indiana, he received from Governor Harrison two commissions for District Attorney of the State for the counties of Dearborn and Jefferson, which were subsequently renewed by the courts of those counties. In 1814, he was elected a member of the House of Representatives of the Territorial Legislature, and the next session, to that of the Council, of which he was chosen President by a unanimous vote. Near the close of the same year, he was appointed the presiding Judge of the District in which he resided. In 1816, under the State government, he was appointed the presiding Judge of both the second and third Districts, and the same year was unanimously elected by the Legislature of Indiana, one of the electors of President and Vice President of the United States. In December, he was appointed Judge of the Supreme Court of the State, which office he filled with ability, dignity, and impartiality, for fourteen successive years, when, for a short time, he resumed the practice of the law.”

In 1835, he received the appointment of Judge of the United States District Court for Indiana, which office he filled with distinguished ability till his decease. In 1838, he was elected one of the Vice Presidents of the Baptist Board of Foreign Missions.

He did not assume the character of a minister of the gospel until late in life. “In 1834, at the urgent solicitation of his brethren, and as the result of long cherished and deep convictions of duty, he received ordination as a minister of the gospel. His whole soul entered into this work, and his public course evinced that

while he was not slothful in the business his profession and the public required of him, he was fervent in spirit, serving the Lord. In all the public offices he filled, Judge Holman gained and preserved the respect of his fellow-citizens. Few men in public life have preserved so unsullied a reputation, commanded so much general respect, and given such universal satisfaction in responsible stations. His nature flowed with the milk of human kindness.

“The crowning and ennobling principle of his character, and that which shone brilliant and steady in all circles, on the bench of justice, the political forum, and the walks of private life, was the influence of Christianity. Its truth, spirit, devotion, and practice, were prominent in his whole character. He loved the Savior, and with great humility and meekness he depended alone on his blood and righteousness for acceptance and salvation. He loved the saints of God, as bearing the image of the Savior, and possessed in a large measure the spirit of active benevolence to his fellow-men of every class. This was manifested in his private labors and charities, and his more public efforts. It was his delight to imitate his Great Master, who went about doing good.”

In his last moments, our departed brother was peaceful and happy. “To his disconsolate companion, he said, ‘Do not weep. I am going to be with Christ. We have lived together a long time, and have been greatly blessed. You *must not weep.*’”

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#### EIGHT THOUSAND DOLLARS EXTRA.

In the September number of the Magazine, we submitted a proposition from Mr. Cutter, of Assam. Having alluded to the loss of the Board in Calcutta, and the liberality of A. C. Bruce, Esq., in giving 800 rupees to meet this emergency, and his additional kindness in offering, with his brother, to loan to the Board 1000 rupees without interest, so long as it might be wanted, Mr. Cutter submits the proposition whether there are not eighty individuals in America who will come forward with

one hundred dollars each, and thus make up the deficiency in missionary funds occasioned by this loss.

Within a few days, a note has been received at the Missionary Rooms from an individual in the vicinity of Boston, taking up the proposition as follows:—

SIR:—I like the proposition of Mr. Cutter much. Will you allow me the privilege of being one of the eighty who will pay into the treasury, for foreign missions, the sum of one hundred dollars each, within one year from date.

—, Sept. 26, 1842.

This offer comes not from a merchant of Boston, as Mr. Cutter naturally enough thought it might, but from a female residing in a neighboring town, who has earned all she possesses by her own industry; and although she cannot consent to be known, except by the very modest name of a “friend of missions,” we think it due to her sex, who are always foremost in acts of benevolence, that thus much should be stated. Should all give in the same proportion, according to their means, more than *one million of dollars* would, unquestionably, be realized as the result.

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#### Recent Intelligence.

BANGKOK.—The following are extracts of a letter just come to hand from Mr. Jones, dated March, 1842, and addressed to the 1st Baptist church in Providence. Having alluded to the event of his safe arrival, the state of the mission,—enfeebled by the death of Mr. Slaster, the impaired health of several other missionaries, and the removal of Mr. and Mrs. Dean to China, the presses standing still, their stock of publications nearly exhausted; and having stated some plans for future operations, including printing, &c., he continues:—

But the death or sickness of a single missionary would blast all these prospects. No one missionary can possibly perform all the labor imperiously demanded in the Siamese department. Br. Goddard is alone in the Chinese department, and should he by any circumstance be removed, the most interesting field of usefulness known among the Chinese would be abandoned, the most flourishing and promising Chinese church in the world left without any guide. Can such contingencies be thought of without the most poignant grief? The question may arise, are there not missionaries of

other denominations, to whom, in such an emergency, the instruction of the Chinese might be entrusted? I answer, there is only one other missionary devoted to Chinese in this country, and he studies a different dialect. Brethren Dean and Goddard are the only missionaries who have ever acquired the Tio Chio dialect, which is spoken by the members of the church, and by about 150,000 of their countrymen in this city and vicinity. But take all the Christian missionaries in this kingdom, those who have made good progress in the language and those who can but just stammer in it, they amount to nine persons. The population of Bangkok alone, saying nothing of all the other large towns and villages of the kingdom, is about 500,000. This will give to each missionary more than 55,000 souls as his parish, almost four times the whole population of your goodly city of Providence. What, however, would you think of the interests of religion in your own city, if the supervision of the whole were committed to one man? Let all your pastors be removed but a single man, leaving all the other influences arising from your bibles entire, your schools, your college and previous training, would you still anticipate the rapid progress of truth's triumph? But that pastor would not be obliged to be translator, head printer, proof-reader, tract distributor, tract writer, &c.; nor would he be obliged to labor under all the unnumbered difficulties of employing a meagre, and yet imperfectly acquired language, as the means of combating all the imaginable absurdities of heathen mythology and prejudice, and communicating the glorious tidings of the gospel to besotted intellects as well as hardened hearts.

Consider these things, Christian brethren, and consider, also, whether the greatness and arduousness of the work to be performed here, does not demand an increase of laborers, and whether it is right and equal that those who have been laboring here, should be allowed to sink into their graves without any prospect that the efforts they have been permitted to make, shall be followed up and rendered successful. Your church is large. Many who are training for the service of the church of Christ, worship with you. Will none of them, not rashly, but having seriously counted the cost, resolve to put forth his energies for the enlightenment and salvation of Siam?

Duties press, time hastens on, and souls are hastening to the judgment. My heart remembers your kindness. My soul craves your prayers for myself and the dear pledges I have left among you. I would gladly

pour my full heart before you in entreaty for this wretched land. Multitudes here know much of Christian truth already. Implore for us those influences which shall make the truth effectual to their salvation and the Savior's praise. Let the love of Jesus constrain you to do as will please Him.

Other communications have been received from the brethren of this mission. All were enjoying their usual degree of health. The health of Mrs. Slafter, which at the date of previous letters was feeble, had much improved. Mr. Goddard, under date of April 16, 1842, writes:

We are now experiencing the hottest and most unhealthy season of the year. Yet our Heavenly Father continues to us the enjoyment of comfortable health, and the various mercies which he is wont to bestow on his unworthy people. What is still more encouraging, is, that the work of the Lord seems gradually progressing, notwithstanding the reduced state of the mission. On the first Sabbath in this month, I had the privilege of welcoming my teacher to the sacred privileges of the church by baptism and the hand of fellowship. He appears well,—has attained a very good knowledge of the truths of christianity, and promises much assistance in the work of spreading the gospel. There are two or three others who may be considered hopeful inquirers, if, indeed, they are not already the adopted children of God.

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GREECE.—The last steamer brought a letter from Mr. Love, dated Sept. 14, from which we learn with regret, that since his return from Patras to Corfu, Mr. Love has had a severe spasmodic attack, which, with the advice of his friends, seems to have convinced him of the propriety of a voyage to America, so soon as some one can be sent to Corfu. Apostolos, in his last letter to Mr. Love, takes the following view of this subject:

I am very sorry to hear of the return of another severe attack of your disease. Its periodical character is alarming. You know I have been an eye witness of these attacks, and my advice is, that you lose no time in trying a voyage to America. I think you may have great hopes of recovery thereby. The sea air,—skill of American physicians,—change of air to your native climate,—all contribute to make us hope. Because, brother, if you die of this disease, (without using all practicable means for recovery,) you will do a great wrong to your family, and to the church of Christ; because it will require a period of as many

years as you have been on the ground, for another to acquire your experience and knowledge of the customs, manners, character and language of the Greeks. And the Lord knows, I think, you ought not to grudge the requisite expense of the voyage. If you do, your judgment, it seems to me, is not correct; for your loss to the mission and to the cause of Christ in Greece, will be an incomparably greater loss: and the thing, besides, will be very wrong. Do not, therefore, I beseech you, waive this subject in any respect, but come to the immediate decision to go. If you ask, whom you are to leave in your place to labor while you may be absent? I answer, leave the Lord of the cause in which you are engaged—our Lord and Savior Jesus Christ; and who alone is able to fulfil the counsel of his own will. Call to mind the time when we were all under the necessity of leaving Patras on account of sickness. Whom left we then to labor in our place? In what mortal arm had we any hope—and what found we at my return to this place! How had the people been prepared for the truth, and how many are there now ready to embrace the gospel.

Speaking of the inquirers at Patras, Mr. Love remarks:—"Of the inquirers at Patras, I feel a degree of satisfaction that two of them, at least, have passed from death unto life; and, under ordinary circumstances, might soon, perhaps, be safely baptized. But they are the "first fruits" in Greece, and as such, will, doubtless, suffer much persecution for the truth. They need to have on the whole armor of the Christian, to enable them to stand in this evil day; and for this they yet need much patient teaching. With uninspired men, under such circumstances, it is better, I think, to err in *delaying* baptism than in *hastening* it."

WEST AFRICA.—Letters have been received within a few days from Messrs. Day and Clarke. Mr. Day writes from Bexley, Aug. 3d, at which time he was suffering from "chills and fevers." Mr. Clarke of Aug. 5, writes—

The Lord is still sparing us and granting us comfortable health. Few persons here or even in America probably enjoy better health than Mrs. C. and myself. We cannot but wonder at the goodness of God to us. But we dare not presume on health or length of days; before this reaches you, we may have gone the way of all the earth. We need assistance very much. The field is continually widening before us, and the demand for laborers is becoming more and more imperative. Our press is in operation. We have printed one little book, and have another of fifty or sixty pages in press.

CHEROKEES.—A letter has been received from Mr. Jones of Sept. 22d, in which he mentions the safe return of Mr. Bushyhead; and that he had recently visited the Creek Nation, of whom he says—"I was greatly rejoiced to see the manifestations of the grace of God, and promised to visit them again soon."

OTTAWAS.—"Our meeting at Ottawa," says Mr. Meeker, Sept. 1, "continues interesting. At our last church meeting we received one young man by baptism, and restored another. Two have asked for baptism, who give evidence of a change of heart, and two others seem to be earnestly inquiring after truth."

REV. DR. BOLLES.

At the regular meeting of the Acting Board for the month of September, the senior Corresponding Secretary, Rev. Lucius Bolles, D. D., announced that after the 30th of that month, he should relinquish the remainder of his salary, at the same time signifying his readiness to render any aid, in his official capacity, which might not be incompatible with the impaired state of his health. The subject was referred to a Committee, who, at a subsequent meeting, reported the following resolutions, which were unanimously adopted.

The reasons for their publication will be obvious to the readers of the Magazine, and especially to all such as have been familiar with the character and extent of the service, which Dr. Bolles has so long and so faithfully rendered to the cause of Foreign Missions. Though he retires from the active duties of the station, which he has filled with uncommon devotedness and integrity, he still retains the nominal relation of Corresponding Secretary, and it is fondly hoped that the Acting Board will long enjoy the benefit of his intelligent and judicious counsels.

The Editors of Baptist papers and periodicals throughout the United States, are respectfully requested to transfer these resolutions into their columns.

B. STOW, *Rec. Sec.*

*Resolutions.*

1. That the Board tenderly sympathize with the Rev. Dr. Bolles in the severe affliction which has rendered it necessary for him to retire from the principal duties of an

office, which for more than sixteen years, he has filled with exemplary judiciousness and fidelity.

2. That in view of the services which he has faithfully rendered to the cause of missions, and of the imperfect compensation, which, for several years, he received for such services, he is entitled to the kind consideration of those whom he has served; and had the Board the means within their control, they would be happy to proffer him the continuance of, at least, a portion of the salary which he generously resigns.

3. That the Board will be gratified to have him visit the rooms as often as his health will permit, in view to give such aid to the other secretaries as may be mutually agreeable; and that for all occasional services which he may render, the Board will make him suitable compensation.

#### APPOINTMENT AND DEPARTURE OF MISSIONARIES.

*Ojibwas.*—Miss Harriet Hildreth Morse, of Concord, N. H., appointed a school-teacher for the Ojibwa Mission, left Boston on Monday, 17th ult., for Sault de Ste. Marie, Mich., to take charge of the mission school at that station, under the superintendence of the Rev. Mr. Bingham.

*Cherokees.*—Mr. Thomas Frye, of Waterville, Maine, Miss Sarah Hale Hibbard, of Guilford, N. H., and Miss Elizabeth S. Morse, of Brookline, Ms., departed for Cherokee, Ind. Ter., on the 19th ult., under appointment from the Board as school-teachers in the Cherokee Mission.

#### Letters, &c., from Missionaries.

*ARRACAN.*—E. L. Abbott, j. Jan. 1842, Jan. 3, March (2).—G. S. Comstock, Jan. 3, Feb. 22, 26, with j.—E. Kincaid, Oct. 29, 1841, Jan. 1842, Jan. 24, March 5.—L. Stilson, Feb. 22, April 12, 13, 15.

*ASSAM.*—C. Barker, April 22.—M. Bronson, Dec. 27, 1841.—N. Brown, j. Jan. 2.—March 20, 1842, April 19.—O. T. Cutter, Feb. 23 (2), March 24, April 25.

*BURMAH.*—C. Bennett, Feb. 12, March 5.—D. L. Brayton, Jan. 26, Feb. 12.—J. H. Chandler, Feb. 14.—J. M. Haswell, May 26.—H. Howard, March 24, May 26.—S. M. Osgood, March 15, 18.—E. A. Stevens, March 31.

*CHINA.*—W. Dean, May 8.—J. L. Shuck, j. Jan. 23.—Feb. 13, March 16, May 3.

*SIAM.*—R. D. Davenport, April 6—19.—J. Goddard, April 16.—J. T. Jones, March 15, April 19.

*TELOOGOOS.*—S. S. Day, j. 1841, March 12, 1842.—S. Van Husen, j. Sept. 1841, Jan. 1, 1842, March 16.

*AFRICA.*—I. Clarke, June 14, July 30, Aug. 3 (2), j. Feb. 26—Sept. 23.—J. Day, j. March 2—July 24, Aug. 3.

*FRANCE.*—E. Willard, May 28, July 13.

*GERMANY.*—J. G. Oncken, j. Sept. 27—Nov. 3, 1841, May 27, 1842, Aug. 26.

*GREECE.*—H. T. Love, June 20, Sept. 14.—R. F. Buel, May 16.

*SHAWANOES, &c.*—F. Barker, July 18, Aug. 13.—J. Lykins, j. April 1—July 30, July 12, Aug. 3, 16.—J. Meeker, July 16, Sept. 1.—J. G. Pratt, Aug. 13.—

*CHEROKEES.*—E. Jones, March 29, 30, May 27, June 23, July 19, Aug. 10, Sept. 22.

*OTOES.*—A. Edson, Sept. 29.

*OTTAWAS.*—L. Slater, July 22, Sept. 9.

*OJIBWAS.*—A. Bingham, Aug. 9, with j. and t., Oct. 1.—J. D. Cameron, Aug. 22.

#### Donations,

FROM SEPTEMBER 1 TO OCTOBER 1, 1842.

##### Maine.

Cumberland Bap. For. Miss. Soc.,	
Henry B. Fernald tr., per	
Charles F. Cory,	
For Burman schools,	50
“ general fund,	53,50
	54,00
Hollis, Joseph Ridlon	25
do., Jesse Ridlon	25
Waterboro', Mrs. Pitts	12
Green, six friends to missions	1,50
Belgrade, Moses Page	1,00
do., William Axtell	50
do., Josiah Knowles	1,00
do., Mrs. Knowles	25
do., Rhoda Knowles	12
do., Lucy Ann Knowles	13
do., Mrs. Ruth Coy	50
Readfield, Sarah Taylor	25
do., John G. Whitney	25
do., Mrs. Mary Whitney	25
do., a friend	50
do., two small children	2
Fayette, Abijah Crane	50
do., William Billings	50
Wales, Harding Lombard	25
do., Mrs. Joanna Lombard	25
do., Joel Small	50
per Rev. Lucius Hayden,	
Agent of the Board,	8,89
York Bap. Assoc., William L.	
Foot tr., per Rev. Mr. Colby,	52,24
Cornville Bap. ch. and soc.,	
Joshua Woodman tr., per Ru-	
fus Robie,	18,75
Kennebec For. Miss. Soc., Elea-	
zer Coburn tr., per Samuel	
W. Coburn,	
Bloomfield Fem. Foreign Miss.	
Society	17,00
do. Male do do do.	12,50
Corville Fem. do do do.	6,50
Collected at the Associa-	
tion after sermon	16,01
	52,01
	185,89
<i>Massachusetts.</i>	
North Attleboro', per R. Morey,	
From Mrs. Mary Arnold	50,00
“ Bap. ch., mon. con.,	10,39
	60,39
Westfield Bap. Assoc., Sol-	
omon Root tr.,	64,83
Peru Baptist church	50,00
Cummington, sundry per-	
sons, per A. Bigelow,	42,65
do. a few females	3,50
	46,15
per Rev. Joseph B. Brown,	
Agent of the Board,	96,15

Watertown Bap. ch., per Samuel Noyes,	100,00	Warren Assoc., collected after sermon by Dr. Sharp, per N. Sweet,	30,00
Framingham Bap. ch. and soc., mon. con., per Rev. James Johnson,	12,00	do. Bap. ch., John Hail tr., 2 mon. con.,	11,00
South Yarmouth Bap. ch.	3,00	Miss Mary Ann Reed	5,00
Boston, Bowdoin Square and Baldwin Place churches, united mon. con. for Sept., per Benjamin Smith,	20,58	—	16,00
do. Charles St. ch., mon. con. for Sept., per Moses Hadley,	8,67	Pawtucket, 1st Bap. ch., James Olney tr., annual collection,	22,03
do. Federal St. ch., mon. con. for Sept., per Chas. D. Gould,	4,11	do., do. do., per W. Bates, mon. con.,	34,27
do. Gould, Kendall & Lincoln, a portion of the profits from the sale of Rev. Mr. Malcom's Travels in Asia,	221,00	—	511,68
do. Baptist Association, S. G. Shipley tr.,	21,39	—	520,93
Newton Fem. Miss. Soc.	21,39	<i>Connecticut.</i>	
Woburn Bur. Bib. Soc., Lydia R. Hutchinson tr., for Burman translations,	17,00	A gentleman, wife, and daughter, in cash,	15,00
West Dedham Bap. ch., per Rev. Mr. Daman,	7,29	A piece of plate, (since sold,)	15,00
Medway Bap. ch., per Rev. Mr. Phillips,	3,00	—	30,00
—	48,68	New London Assoc., collected after sermon by Dr. Pattison,	23,65
Hancock Bap. ch. and soc.	5,00	North Stonington, Rev. Levi Meek	5,00
Rowe do. do. do.	35,00	—	33,65
Heath do. do. do.	16,00	—	63,65
Charlemont do. do. do.	7,86	<i>New York.</i>	
Shelburne Falls do. do. do.	211,75	Lebanon Spring Bap. ch. and soc., per Rev. Joseph B. Brown,	17,00
Colerain, 1st do. do. do.	56,12	<i>Virginia.</i>	
" Samuel Eddy	50,00	Virginia Bap. For. Miss. Soc., Archibald Thomas tr.,	
Ashfield Bap. ch. and soc.	27,89	For schools in China under the direction of Mr. Shuck,	20,00
Whately do. do. do.	5,75	For general fund,	190,81
Conway do. do. do.	36,37	—	210,81
Colerain, 2d do. do. do.	9,50	<i>Georgia.</i>	
Buckland do. do. do.	4,50	Sunbury Fem. Miss. Soc.	75,39
Bernardston do. do. do.	3,55	do. Burman Tract Soc.	6,50
Franklin Association	14,45	per Oliver Stevens,	—
per Rev. J. B. Brown,	—	—	81,89
Agent of the Board,	—	<i>Kentucky.</i>	
Sturbridge Association, L. Barrett tr.,	—	Louisville, Rev. F. A. Willard	30,00
Southbridge Bap. ch., mon. con.,	26,85	do., Mrs. M. Willard	20,00
Webster Bap. church	35,00	—	50,00
do. do. do. and soc., per Rev. L. G. Leonard,	25,75	<i>Florida.</i>	
Wilbraham, two ladies	2,50	Florida Bap. For. Miss. Soc., Rev. James McDonald tr., per Rev. B. M. Hill,	
do., E. Bennett	50	A. Mott	30,00
—	90,60	R. S. Mott	1,00
West Wrentham Bap. Ladies' Sewing Circle, per Rev. J. C. Boomer,	10,00	Colored people	,95
—	—	William Colson	,50
—	1223,75	Matthew Mott	,50
<i>Rhode Island.</i>		Catharine Heriot	2,00
Providence, two boys of the age of 7 and 5, for the benefit of heathen children, it being the contents of their little "Savings Bank," which has been collecting for the last three years,	9,25	John Jones	4,88
Rhode Island Bap. Convention, V. J. Bates tr.,		Mary Roberts	,50
Providence, 1st Bap. ch. and society, (part of subscription.)	379,38	Hester Lowther	1,00
do., Pine St. Sab. Sch. Miss. Soc., per James	30,00	John Higginbotham	2,00
		James McDonald	5,17
		James Bleach	1,50
		—	50,00
		<i>Legacy.</i>	
		Townsend, Mass., estate of Asa Baldwin, deceased, Levi Ball executor,	5,00
		—	2408,92









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